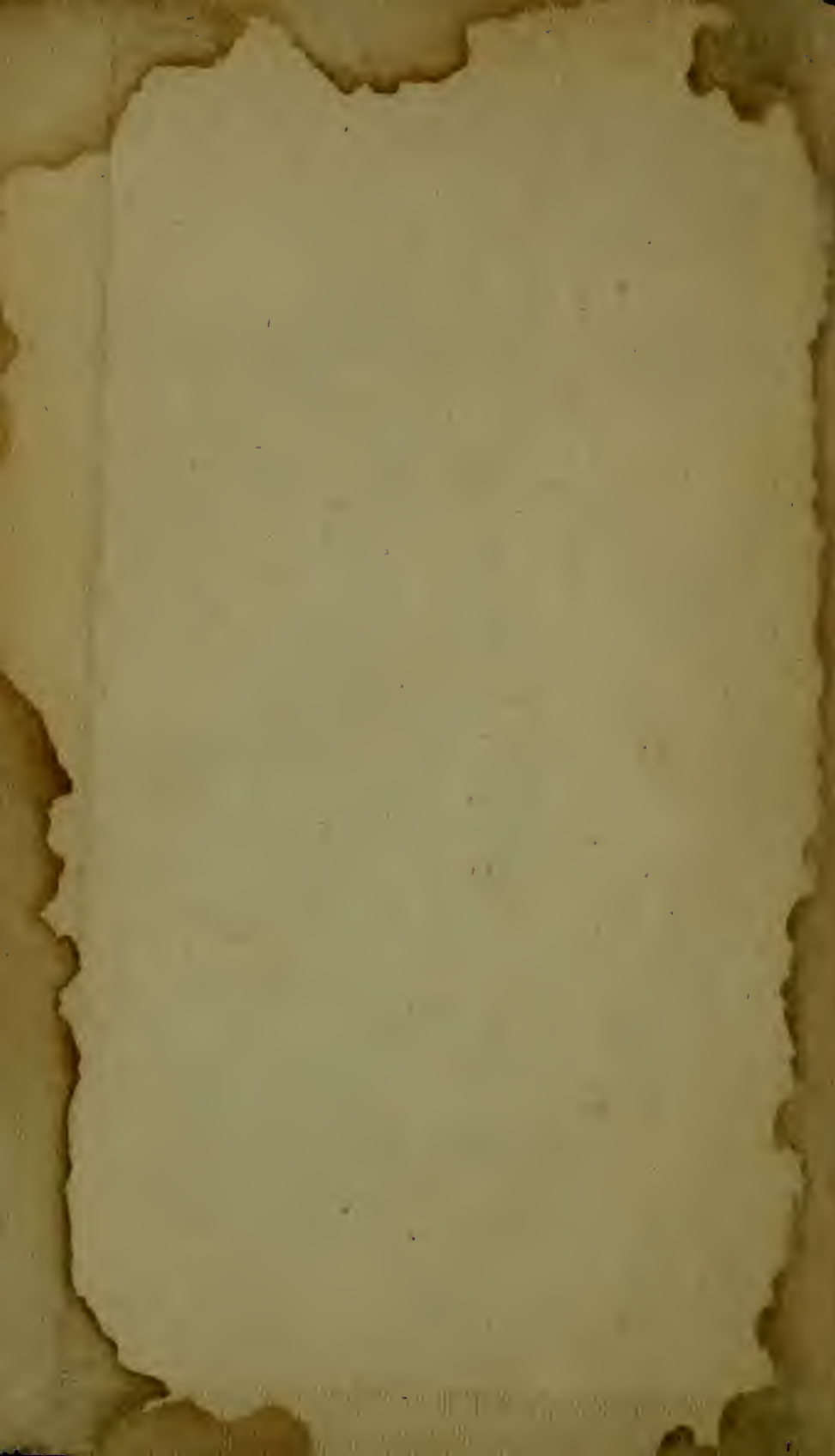
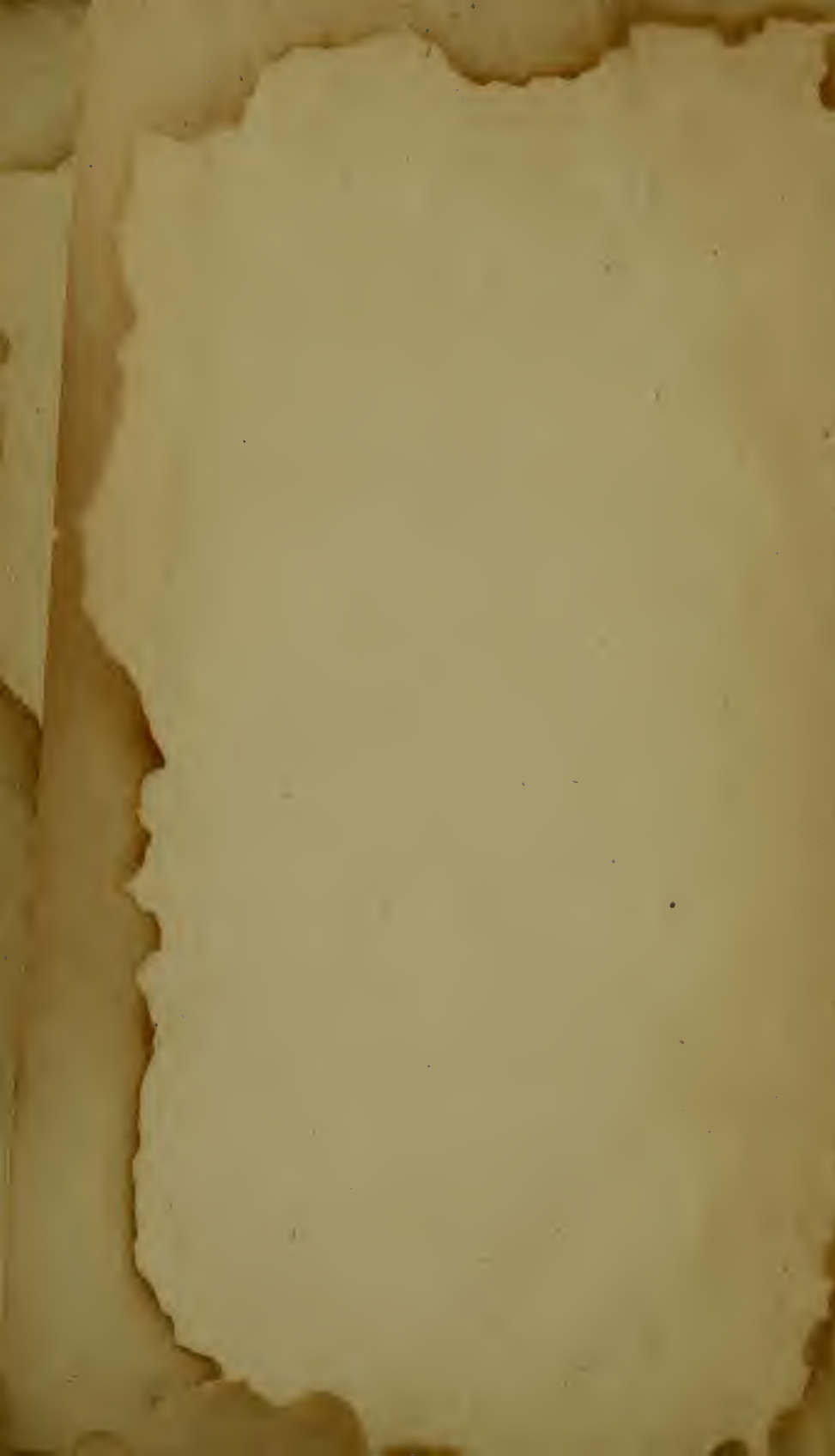


LANGLEY'S
INTRODUCTION
TO
Anglo-Saxon.

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40



PRINCIPIA SAXONICA:
OR
AN INTRODUCTION
TO
ANGLO-SAXON READING,
COMPRISING
ÆLFRIC'S HOMILY
ON
THE BIRTHDAY OF ST. GREGORY;
WITH A PRELIMINARY ESSAY
ON
THE UTILITY OF ANGLO-SAXON.
ILLUSTRATIONS FROM ALFRED'S BEDE AND THE
SAXON CHRONICLE, AND
A COPIOUS GLOSSARY.
BY
L. LANGLEY, F.L.S.

“Anglo-Saxon and Gothic ought long ago to have made a part of the education of our youth.”—*Horne Tooke*.

LONDON:
ROBERT TYAS, 50, CHEAPSIDE.
1839.

PRINTED BY RICHARD AND JOHN E. TAYLOR,
RED LION COURT, FLEET STREET.

TO
THE RIGHT HONOURABLE
THE EARL FITZWILLIAM.

MY LORD,

To no one can this little work be inscribed with more propriety than to Your Lordship. From the venerable institutions of our Saxon ancestors Your Lordship derives the title to which your conduct in public and in the privacy of domestic retirement adds so much real dignity and lustre. Whilst, too, Literature and Science enjoy in Your Lordship an enlightened and zealous patron, Your Lordship has ever cherished an earnest

desire to promote the higher and better interests of mankind, by diffusing, in richer abundance, the benefits and blessings of the Gospel, whose propitious introduction, celebrated in the Homily now presented to the public, rescued our Saxon forefathers from idolatry and barbarism, and opened the way to the present greatness of our noble land. Long may Your Lordship continue to throw a protecting arm over the sacred cause of Religion and Virtue, as well as lend the fostering hand to Learning and the Arts.

I have the honour to subscribe myself, with every sentiment of gratitude and respect,

My Lord,

Your Lordship's most obedient humble Servant,

LARRET LANGLEY.

Brampton, August 1, 1838.

P R E F A C E.

THE Anglo-Saxon Homily on the Birth-day of St. Gregory forms one of a series of Homilies and Sermons translated from the Latin, and adapted to the use of the Anglo-Saxon Church, by Ælfric, then a monk, but afterwards consecrated to the archiepiscopal see of Canterbury, as successor to Siric, or Sigeric, in the year 996. To this ornament of his age and the church are ascribed several other valuable works in theology and philology, which, while calculated to render eminent service to his contemporaries, prove to succeeding times that the mantle of Alfred did not fall to the ground, and that the impulse which his labours and example communicated, in that benighted era, to literature, long continued to be felt. The general object of Ælfric, in the preparation of these Homilies, was, according to his own

statement, the prevention of heresy, and the correction of that tendency to errors, delusive and dangerous, which, even at so early a period of the history of the Anglican Church, manifested itself in varied but unequivocal forms.

This Homily, like too many other valuable documents, long slumbered in the obscurity of MS., until, in 1709, it was rescued from oblivion and given to the world, with the accompaniment of a translation, by Miss Elstob,—a name worthily associated with the catalogue of learned females of whom England can boast. The “*dulcis et indefessa comes*” of her Brother’s University studies, Miss Elstob devoted herself to Letters with an enthusiasm and zeal—with an entireness of purpose and a perseverance of effort—which but few of those who profess to despise female talent and feminine attainments, exhibit or possess. Would that her example might stimulate and her success encourage some of the numerous female aspirants after literary distinction, at the present day, to follow her steps in the same laudable career!*

* To the instance of Miss Elstob, may be added the more recent, but not less honourable, labours, in the same department, of Miss Gurney, of Keswick, Norfolk, characterized by Dr. Ingram as “the Elstob of her age.” To this learned lady is due the credit of having produced the first literal version of the Saxon Chronicle, printed, at Norwich, in 1819, though never published.

In again presenting the Homily to the public, with the appendage of a copious Glossary, instead of a Translation, the sole object of the Editor is to promote, in however subordinate a capacity, a cause in which he has long felt a deep and undiminished interest,—the cause of Saxon Letters. Considering the Homily simply in this relation, and as offering, in the importance of its subject and the comparative purity of its dialect, a pleasing and profitable exercise for the student, the Editor has confined himself to matters purely philological, and has carefully avoided all the great theological and ecclesiastical questions which it might be made to originate, and into the discussion of which Miss Elstob has so fully and learnedly and zealously entered. Historical disquisitions have also been omitted, on similar grounds, and for the additional reasons, that the tendency of such disquisitions to almost interminable extension appeared incompatible with the wish and the design of producing that novelty in Saxon Literature,—a cheap book ;—and that it seemed desirable to arouse, rather than to lull, a spirit of research, and to lead the inquiring mind to historical investigation,—always profitable, and peculiarly interesting when directed to the annals of our own country and to the records of our forefathers. The

Extracts from Alfred's Translation of Bede, and from the Saxon Chronicle, have been appended with the twofold object of extending, in some degree, the course of Saxon Reading, and of affording a collateral and almost contemporaneous illustration of facts and dates.

With regard to the Glossary, it may be remarked that, though not so rich as some others in elucidations from the cognate dialects, it may, without presumption, be considered not inferior to any yet published in its developement of the composition and structure of the Anglo-Saxon, and in references to the treasures of criticism and philology which we now so abundantly possess. In its preparation, copious use has been made of Mr. Thorpe's excellent *Analecta*, and of Mr. Kemble's elaborate Glossary to *Beowulf*,—by which, as well as by their other erudite labours, these two eminent scholars have rendered the most important services to Saxon Literature. It is hoped, therefore, that the Vocabulary will be found calculated not only to facilitate the translation of the Homily, but also to communicate an extensive knowledge of the general principles of the language. The Gothic etymons of Saxon terms are occasionally assigned, not for unmeaning display, but to convey some notion of the origin and formation of

the Saxon, and to lead to further inquiry into the acute philological dissertations and sound grammatical principles of Horne Tooke.

It merely remains to be added, that Mr. Thorpe's *Analecta Anglo-Saxonica* and *Apollonius of Tyre* will succeed this Manual with great advantage, and will lead the student into a varied and extensive and profitable curriculum of Saxon reading.

The Editor cannot, however, omit to express his obligations to the Rev. Dr. Bandinel of the Bodleian Library, and to the Rev. R. M. White, Professor of Anglo-Saxon in the University of Oxford,—in the courtesy and kindness of the former of whom, in furnishing the transcript from Alfred's Bede, to which the Editor had not access, and of the latter, in carefully collating Miss Elstob's printed Homily with the Junian MS., the legitimate influence and tendency of real learning and of an intimate familiarity with the "liberal arts," are fully and beautifully exemplified.

The following Works and Authorities, besides those already alluded to, have been consulted in preparing the Essay and Glossary:—*Lye's Anglo-Saxon Lexicon*, *Bosworth's Anglo-Saxon Dictionary*, *Murray's History of European Languages*, *Monboddo on Language*, *Tooke's Diversions of Purley*, *Junii Etymologicum Anglicanum*, *Jamieson's Hermes Scythicus*, *Ingram's Inaugural Lec-*

ture and Saxon Chronicle, Turner's History of the Anglo-Saxons, Hickes's Thesaurus, M. Casaubon de Lingua Saxonica, Verstegan's Restitution of decayed Intelligence, Bosworth's and Rask's Anglo-Saxon Grammars, &c.

ESSAY
ON THE
IMPORTANCE AND UTILITY
OF THE
ANGLO-SAXON LANGUAGE.

NO object of research has furnished more ample scope for speculation than the origin of Language, —a subject that must ever be interesting to “articulate-speaking” man*. As such, it is not surprising that it has frequently exercised the patient investigation of the historian, and the profound reasoning of the philosopher. Yet, in proportion as the stores of information and the materials of opinion have been augmented, so, it would appear, has the range of unauthorized assumption been extended, and a wider sphere opened for the unfettered licentiousness of conjecture. As a necessary result, in order to gratify some cherished prejudice, or to establish some favourite theory, the

* *μεροπων δε φυλα.*—Anac. Od. III. *μεροπεστι βροτοιτιν.*—Hom. Il. β. 285, et alibi.

direct testimony of history has often been disregarded or perverted,—the bounds of probability transgressed,—and the subtile web of sophistry thrown over evidence otherwise clear and conclusive. “A great impediment to the science of philology,” observes Dr. Murray, “has been produced by a partial acquaintance with the languages of this division of the globe, which has led either to inaccurate opinions concerning the origin of speech, or to a misapplication of such minute facts as individuals occasionally possessed. A student in Hebrew seeks only for Hebrew words in every dialect. The learned Bochart found Phœnician everywhere. A Celtic philologist derives the European languages from his mother tongue. A German proceeds on similar principles in his inquiries. Others fill their pages with etymologies which are constrained and absurd, supported by no evidence but the shadow of erudition.” Thus, too, in reference to the fundamental languages of our own continent, while some eminent philologists assign an Hellenistic origin to the ancient northern dialects, and find striking illustrations of their views in the noble language of Greece; others, of not less illustrious name, reverse the position, and, with equal learning and ingenuity, trace to a hyperborean parentage the classic tongues of Southern Europe.

Amidst this conflict of theories and opinions, all zealously and learnedly maintained, it appears highly probable—and the probability is strengthened, if not the fact established, by the erudite and laborious researches of modern scholars—that the disputants have thus earnestly contended for mere figments of the imagination ; and that the polished tongues of Greece and Rome, and the more rude, but nervous and expressive, speech of Gothic tribes, had all a common origin in some primitive language, either partially retained in one glorious fragment of the Hebrew, or broken up and lost, as a language, at the dispersion of the nations.

But, be this as it may, and whatever room may yet be left, on these points, for the fanciful and capricious, yet interesting, speculations of the theorist, there can be little uncertainty as to the origin of our own majestic English, now spoken and understood from the confines of China to the remotest shores of the great continent of America.

In the fifth century, successive and successful inroads established, in various parts of Britain, kindred tribes of Saxons from Giotland or Yutland, and from Anglen in Sleswick, who gradually drove back into the remote and less accessible districts of the island the ancient possessors of the soil, the Cymri and Celtæ, and introduced, with a new population and language, new manners, laws,

and institutions. Their establishment proved permanent, notwithstanding the subsequent conquests and partial amalgamations of the Danes and Normans, and became the basis of the present greatness of England. For, be it remembered, the Saxons were not the rude and barbarous people that some have chosen to represent them, but “brought with them,” as their amiable historian testifies, “a superior domestic and moral character, and the rudiments of new political, juridical and intellectual blessings. When they had completed their conquest, they laid the foundations of that national constitution, of that internal polity, of those peculiar customs, of that female modesty, and of that vigour and direction of mind, to which Great Britain owes the social progress which it has so eminently acquired.” From the bosom of this people sprung Alfred,—the noble, the high-minded, the patriotic Alfred,—a name dear to literature, and more honourably inscribed on the records of British history than many more boasted names perpetuated only by deeds of conquest and bloodshed.

Had not the task been already accomplished by abler hands, it would still have been foreign to the objects of this essay to attempt to show how deeply we are indebted to our Anglo-Saxon ancestors for the foundation of almost all our ecclesiastical and

municipal institutions, and “how far the study of Anglo-Saxon history and literature is connected with the original establishment of our laws, liberty and religion.” The present inquiry is limited to the language of this interesting people, and to its important bearing on our vernacular idiom.

The substitution of the Saxon for the Cimbric, or ancient British, appears to have been coeval and co-extensive with the subjugation and expulsion of the Britons; so that, simultaneously with the conquests of the Saxons, their language became, throughout the country, the regular and only medium of oral communication. Almost all traces of the British disappeared with the fugitives, except “a few” topographical and local designations which were allowed by the new occupants to remain with but little alteration, or which successfully resisted the sweeping inroads of innovation.

The subsequent settlement of the Danes in England made little impression on the language, producing only some slight dialectic variations; but the Norman invasion ultimately opened the way to extensive and important, though still not radical changes. The Gallo-Norman indeed,—a species of the corrupted dialect of the Latin then spoken in France,—though zealously patronized by William and his immediate successors, and studiously maintained at court and amongst the no-

bility who had followed in the train of the Conqueror, as well as in the administration of the law, yielded, at length, to the pressure of popular prejudice,—and the language of the vanquished reassumed its sway. It did not, however, come unscathed from a struggle of three hundred years. “A considerable number of French words displaced the pure Saxon terms,” and some slight external changes were gradually and almost imperceptibly effected in its grammatical modifications. Some effect would, doubtless, also be produced by the impulse communicated, during the Norman dynasty in England, to a spirit of improvement and advancement, in which the language would necessarily undergo such changes, and receive such additions, as were likely to result from the more general diffusion of knowledge and the cultivation of literature, or as would be required by the extended intercourse and increasing wants of a people awakening from the slumber of ages. Even in the Saxon works produced at the dawn of learning under the immortal Alfred, if not more immediately subsequent to the introduction of Christianity, we observe the occasional adoption of words from the Latin, especially of ecclesiastical terms, to denote objects or express ideas with which their altered circumstances and new profession then first made the Saxons acquainted, or for

which they had no corresponding or sufficiently appropriate designations in their native tongue. This innovation, slight as it was, might have an ulterior tendency, not fully developed until the more extensive incorporation of the Gallo-Norman, and an excited spirit of inquiry, thus added their weightier influence.

From the termination of the Norman supremacy and the complete amalgamation of the two nations, the progress of innovation in the language continued, until it produced

“Chaucer’s well of English undefiled ;”

from whose age it again underwent a series of external metamorphoses, by which it was brought to its present state of copiousness and perfection, receiving, in its career of improvement, rich supplies from the never-failing sources of Greek and Roman literature, and levying occasional tribute on almost every dialect of Europe. Thus, on the firm foundation of the Anglo-Saxon, with such ornaments and appendages as the varying taste or peculiar circumstances of succeeding ages supplied, was raised the noble superstructure of the modern English, of which, as of the magnificent Gothic edifices reared by the piety of our ancestors, every high-minded Englishman feels justly proud. “And, notwithstanding the unworthy complaints that we

hear of its instability and fluctuation, perhaps few languages have stood the test of so many eventful centuries and so many political revolutions, and yet have retained so much of their original strength and splendour.”

The Saxon itself was far from being the rude and meagre dialect that some have wantonly or ignorantly represented it; but was, in reality, “a very copious language, and capable of expressing every subject of human thought.” For it must be borne in mind, in reference to this as well as to other early languages, that numbers of words have passed into oblivion; since it is manifest, that vocabularies and lexicons, compiled exclusively from the few manuscripts that learned industry has investigated, could include and embody but a small portion of the spoken language of an ancient people. Besides this, in the progress of refinement, Latin or Norman terms were frequently adopted, not from the absence or inaptitude of equivalent expressions in the popular dialect, but from the caprice of taste, or from the preference which writers of Norman extraction would still naturally and fondly cherish for the scattered fragments of the language of their fathers. In fact, according to an eminent philologist, “instead of the penury of words which is said to distress rude nations, every Celtic or German tribe had a greater

range of choice in diction than the orators of Greece and Rome.”

“From this primeval source, then, we must principally trace the character, the idiom, and origin of our native tongue;” and so deeply are we indebted to it, that, as Dr. Hickes states in the preface to his invaluable Thesaurus, of *fifty-six* words of which the Lord’s Prayer consists, only *three* can be claimed by the Gallo-Norman; while the remaining *fifty-three* are derived immediately from the Anglo-Saxon. To which Professor Ingram adds, that, even including the doxology, there will still be only *six* words out of *seventy-three* not radically Saxon. The learned Professor then proceeds to the more general calculation, that *eight* out of *ten*, or, at the most moderate computation, *fifteen* words out of *twenty*, occurring in our written language or colloquial intercourse, are of Saxon derivation; and this, too, notwithstanding the continual discovery of new facts in science, and the perpetually-recurring changes in the circumstances of the times, requiring the perpetual introduction of significant terms of designation. The proportion is still greater in our provincial dialects, in which numerous Saxon words and phrases are retained almost unchanged.

These statements, as to the proportionate share of the Saxon in the composition of our present

language, are fully borne out by the best of all evidences,—an appeal to facts. The etymological analysis of a single passage from almost any of our standard writers, would probably be sufficient to satisfy the most sceptical; but Sharon Turner, in his admirable history, has entered into an elaborate exhibition of its correctness by extracts from writers of different periods,—from the authorized translation of the Bible, whose simple and beautiful diction, abounding with pure Anglo-Saxonisms, no substitution of more elevated terms could improve, down to the sublimely-mystic phraseology of Young, and the inflated style of Dr. Johnson.

It may be neither uninteresting nor useless to inquire briefly into some of the causes of the almost universal neglect of a language which, it thus appears, must be regarded as the parent of our modern medium of communication, and which enters so copiously and intimately, not only into the verbal constitution of the English, but also into its grammatical principles and idiomatic peculiarities.

One reason that undoubtedly operates most unfavourably against the more general diffusion of the Anglo-Saxon, is the scarcity and consequent enormous expense of published Saxon works, the purchase of which would seem to betoken a degree of Bibliomanianism of which few are willing to be suspected.

Another cause may probably be found in its inapplicability to the purposes and pursuits of a commercial and speculative people, which form so powerful an inducement to the cultivation of the modern languages of continental Europe, and, sometimes, even of the barbarous jargon of more distant and less polished regions.

The higher importance, too, attached, from a variety of reasons, to the Greek and Roman classics, which are generally regarded as the depositaries of all valuable knowledge, and the great end of all education, leads, in many instances, to the impression that languages less advanced and less perfect can possess no attractions and communicate no information, to tempt literary curiosity or reward the labour of acquisition.

The limited extent and meagre state of the published literature of the Saxons, also, as contrasted with the ample profusion of works in connection with some other of the dead, and especially with most living languages, and the consequent impression of its poverty and contracted application, have, doubtless, deterred many scholars and philologists, who delight to revel amidst the ever-varying and ever-advancing charms of modern and living literature, from encountering what they are thus led to consider the repulsive aspect of an impoverished and faded dialect.

Perhaps, however, nothing has contributed more to discourage Saxon learning than the absurd but long-continued practice of translating Saxon works into Latin, and of appending Latin explanations to Saxon lexicons and vocabularies. It is, as Professor Ingram shrewdly remarks, to explain *obscurum per obscurius*. “The age,” he adds, “is too indolent and luxurious to submit to the drudgery of learning everything through the medium of a dead language.” Definitions and translations in Persic or Sanscrit would be more consistent, as far as affinity is concerned, and almost as valuable in point of practical utility. No doubt, the plan originated in the notion, apparently entertained at one period, of rendering Latin a sort of universal *janua linguarum*,—a notion which condemned the hapless student to approach the venerable Hebrew, and the noble language of Greece, through a formidable phalanx of barbarous Latinity. The illusion has passed away, but its blinding influence is tacitly exemplified by some, even at the present day, in their practice and prejudices.

With respect to the first cause of the neglect and declension of Saxon literature, it is to be regretted that even its great modern advocates and restorers have done so little to mitigate or remove the evil. Their labours, worthy of all praise in some respects, appear to have not merely an espe-

cial, but an almost exclusive reference to the learned and wealthy, and are little adapted, either by their recondite nature or expensive form, to excite the interest, or to meet the wants, when so excited, of students and readers in general.

In reference to the second reason assigned, it may be remarked, that even those involved in the absorbing vortex of mercantile pursuits, must admit the importance and utility, as well as the desirableness, of a fundamental and correct acquaintance with their mother tongue, for reasons independent of all selfish and mercenary calculations of profit and loss. The period has happily arrived when, in all truly respectable circles of society, the magnificence of wealth or the splendour of titles avails but little, unaccompanied by moral worth and intellectual culture. Besides, the acquisition of knowledge and the formation of a taste for literature, have an important bearing on the delightful and rational enjoyment of that retirement from the cares of business—the *otium cum dignitate*—to which so many anxiously look forward, but which, from the defects of early education, or subsequent neglect of the nobler powers of the mind, few are qualified fully to enjoy.

With regard to the superior attractions of Greek and Roman literature, it may not be presumptuous to observe, that the study even of those languages

is not always prosecuted for their intrinsic excellence or beauty, or for the inexhaustible stores of rich and varied knowledge which they open to intellectual enjoyment, apart from considerations of worldly policy. Their splendid treasures which, unlike other treasures, increase and expand the more they are rifled, would yet much seldomer tempt cupidity, or give energy to zeal, if not made the golden key to literary distinctions and emoluments, and to admission into the lucrative and honourable pursuits of professional life. Sometimes, indeed, they are cultivated almost solely for the sake of a better and more critical acquaintance with our own language, as enabling the student to ascertain, by tracing to their etymons, the primary import of the words with which, from those sources, it is so copiously enriched. But how much more powerfully will this argument apply to the Anglo-Saxon, from which, as already shown, we derive not only the great preponderance of words and phrases in daily and familiar use, but also the grammatical structure and idiom of our vernacular tongue !

In regard to the cause next supposed, it is manifest that the contempt and neglect to which the Saxon has been most unworthily condemned, are the sole reasons of the restricted character of its literary resources ; for whilst the productions of

Greece and Rome have been augmented and enriched from every available source and presented in every alluring form, many precious relics of the labours of our venerable forefathers have been allowed to slumber, undisturbed, amidst the dust of libraries, or in the obscurity of almost inaccessible archives*. Recent movements, however, in the Society of Antiquaries, hold out the pleasing hope that this deep stain on our national literature will be speedily and effectually wiped away. When this hope shall be fully realized, either under the auspices and patronage of the learned body referred to, or by individual exertion, the skeleton from which the refined classical scholar may contemptuously turn away, will expand into a form of fair and ample proportions, blooming in renovated youth, and rich in all the attributes that claim attention and respect. Be it remembered too, that,

* *Nihil Anglicano nomine indignius, gentive doctæ honestæque turpius opprobrium nullum esse potest, quàm, majorum codices, antiquitate suâ venerandos, mucorem et situm contrahere, aut pulvere fœdari, aut blattis rodi, aut carie corrumpi; aut, quod reip. literariæ perinde damnosum esset, tanquam malos angelos in æternis vinculis sub caligine servari, æquo animo ferre posse. Quod quidem neque Galli, neque Batavi, neque Dani, neque, qui monumentis suis Sueo-Gothicis vetustis publicandis ad gloriam sui nominis maximè operam dant, Sueci tolerare vellent, id ferre, id pati, id sinere posse Anglos, qui eruditione, ac ingenio præstant, Anglum quidem piget dicere.—Hickes's Thesaurus, vol. i. in præfat.*

even in its present state, Anglo-Saxon strikingly illustrates the interesting subject of the formation of language, and therefore “possesses a peculiar interest and importance to the philologist, as elucidating the principles of grammatical science, and leading to a philosophical theory of language.”

The last cause suggested has less force at the present day than at any former period, as the developement of more rational views has, in a great measure, exploded the absurdity. Still, it is partially retained; but, probably, not so much from any impression of its superiority or convenience, as for the benefit of continental scholars, by whom, it may be observed, Anglo-Saxon has been much more extensively and successfully cultivated than by those on whom it has far more legitimate and powerful claims. Yet, hitherto, much less has been accomplished through the direct medium of our own tongue than the importance of the subject demands; and even the long-promised *Saxon-English* lexicon of Dr. Bosworth has been, until very recently, a desideratum.

It is truly surprising then, that, notwithstanding its manifest importance and the strongly-expressed convictions of some of our ablest philologists as to its utility and necessity, Anglo-Saxon has not long formed an established and regular study in our schools, and an essential part of a liberal educa-

tion. If merely studied collaterally with the principles of English Grammar, it would be found productive of important benefit, in throwing a clear and unequivocal light on many grammatical and etymological points which the most diligent appeal to all the stores of classical learning would leave in darkness. It is indeed to be regretted, that almost every English grammar adapted to elementary instruction, is established, not on the true basis of the Anglo-Saxon, but on a foundation with which the English language has little radical affinity, and which the searching process of critical investigation thoroughly undermines, to the great detriment of the noble superstructure. Professor Ingram goes so far as to assert, that "a few hours attentively dedicated to Saxon literature, will be sufficient to overthrow the authority of every dictionary and grammar of the English language that has been hitherto published." And though the more recent appearance of several elaborate and admirable grammars requires this assertion to be received now with some modification, it is still too true, especially in reference to the grammars most generally adopted in schools.

The writer cannot conclude this hasty and imperfect view and vindication of the Saxon tongue, —hasty from the pressure of sterner duties, and imperfect from the limits it was necessary to pre-

scribe,—without expressing a hope that his humble labours may induce, at least, a few students to enter on a path in which, though the traveller cannot repose beneath the olive and the vine, he may gather fruits still more pleasing to an *English* eye and more grateful to an *English* palate.

N A T A L E

S. GREGORII PAPÆ.

GREGORIUS je halga Papa Engliſcepe þeode
 Apoptol on þiſum andþearðan dæge æfter mæn-
 igræaldum geðeopfum 7 halgum gecnyrdnyſſum
 Godeſ rice geræliglice aſtah :. Ðe iſ rihtlice En-
 gliſcepe ðeode Apoptol. forðan þe he þurh hiſ
 ræde 7 rande uſ fram deofleſ biſſenſum æt-bræð.
 7 to Godeſ geleafan gebiſde :. Maniſe halige bec
 cýðað hiſ mæran ðrohtnunſe 7 hiſ halig liſ. 7
 eac iſtorua Anſlorum þa þe Ælfræd cýning of le-
 den on Engliſc apenð :. Ðeo boc iſſpecð ſenoh
 iſſutelice be þiſſum halgum pepe :. Nu wille we
 þeah ſum-ðing ſcorðlice eop be him beræccan.
 forðan þe ſeo foreræde boc niſ eop eallum cuð.
 þeah þe heo on Engliſc apenð iſ :. Ðer eadiſ Papa
 Gregorius wæs of æþelſe mæſðe 7 of earfærte
 acenned :. Romanſce witan wæron hiſ maſor. hiſ
 fæder hatte Gordianuſ. 7 Felix je earfærta papa
 wæs hiſ fiſta fæder :. Ðe wæs ſwa ſwa we cwædon.
 for worulde æþelboren :. Ac he oferſtah hiſ
 æþelborenyſſ mid halgum þearum 7 mid godum
 weorcum geſlenðe :. Gregorius iſ ſpeciſc nama

7e 7pæȝð on leðenum ȝeƿeorðe Vigiľantiu7. þæt
 i7 on Enȝli7ce ƿacolne :. He ƿæ7 7pȳðe ƿacol on
 ȝode7 bebodum þa þa he 7ȳľ7 he7iȝendlice leoƿode.
 7 he ƿacollice ȳmb maneȝra þeoda þearfa hoȝode.
 7 heom liƿe7 ƿæȝ ȝe7p7utelode :. He ƿæ7 ƿram
 cildhaðe on boclicum la7um ȝeȳð. 7 he on þære
 la7e 7pa ȝe7ælizlice þeah þ̅ on eal7e Romana bȳ-
 7uȝ næ7 nan hi7 ȝelica ȝeþuht :. He ȝecneorðlæhte
 æfter 7i7ra la7eopa ȝebȳ7nunȝa. 7 næ7 ƿorȝȳtel
 ac ȝe7æ77node hi7 la7e on ƿæ77-ha7elum ȝemȳnde.
 he hloð mid þu777iȝum b7eo77e þa ƿleorendan la7e
 þe he eft æfter 7ȳ77e mid huniȝ 7pette7 þ7ohte
 þæ7lice bealcode :. On ȝeonȝlicum ȝearum þa þa
 hi7 ȝeoȝuð æfter ȝecȳnde ƿoruld þiȝ lufian
 7ceolde. þa onȝan he hine 7ȳľ7ne to ȝode ȝeðeodan
 7 to eðle þæ7 uplican liƿe7 mid eallum ȝe7ilnunȝum
 orðian :. 7i7odlice æfter hi7 ƿæðe7 ƿorð7iðe he
 a7æ7ðe 7ix munuclif on Sicilian-lande. 7 þæt
 7eo7ðe binnon Romana bȳ7uȝ ȝetimb7ode. on
 þam he 7ȳľ7 7eȝolice under abbode7 hæ7um ð7ohte-
 node :. Ða 7eo7on mȳ7777u he ȝeȝlenðe mid hi7
 aȝenum. 7 ȝeniht7umlice to ðæȝh7æmlice biȝleo-
 7an ȝeȝodode :. Ðone o7e7eacan hi7 æhta he
 a77ende on ȝode7 þearfum. 7 ealle hi7 æðelboren-
 nȳ77e to heo7onlicum ƿulð7e a7ende :. He eode
 æ7 hi7 ȝecȳ77eðnȳ77e ȝeond Romana bu7h mid
 ƿællenum ȝi7lum. 77cinenðum ȝȳmmum. 77eaðum
 ȝold ƿ7æte7ode :. Ac æfter hi7 ȝecȳ77eðnȳ77e he

þenode ȝodeȝ þearfum ȝ hine ȝýlfe þearfa mið pa-
 cum pæfelȝe befanȝen :. Ðra fulfremedlice he
 dnohtnode on anȝýnne hiȝ ȝecýrmednýȝȝe ȝpa ꝥ he
 miht þa iu beon ȝeteald on fulfremedra halȝena
 ȝeteal :. Ðe lufoðe foꝛhæfednýȝȝe on metzum ȝ
 on dꝛýnce. ȝ on pæcean. ȝ on ȝundꝛuȝum ȝebe-
 dum. þeȝto eacan he þꝛopode ȝinȝallice untꝛum-
 nýȝȝe. ȝ ȝpa he ȝtiðlicor mið andþearðum untꝛum-
 nýȝȝum offeȝe pæȝ ȝpa he ȝeoꝛnfullicor þæȝ ecan
 lifeȝ ȝepilnode. þa underȝeat ȝe papa þe on þam
 tuman þæt apoꝛtollice ȝætł ȝeȝet hu ȝe eadȝȝe Ēre-
 ȝoꝛiuȝ on halȝum mæȝnum þeonde pæȝ. ȝ he þa
 hine ȝenam of þæȝe munuchiceȝe dnohtnunȝe ȝ
 him to ȝýlȝȝ ȝeȝet on diaconhade ȝe-ende-býꝛðne :.
 Ða ȝelamp hiȝ æt ȝumum ȝæle. ȝpa ȝpa hýt foꝛ
 ofe ðeð. þæt Ēnȝliȝȝe cýðmen bꝛohton heoꝛa
 paȝe to Romana-býꝛuȝ. ȝ Ēreȝoꝛiuȝ eode be þæȝe
 ȝȝræt to þam Ēnȝliȝȝum mannum heoꝛa þinȝ
 ȝceapȝende :. Ða ȝeȝeah he betꝛuxȝ þam paꝛum
 cýpecnihtaȝ ȝeȝette. þa pæꝛon hꝛiteȝ lichaman ȝ
 fæȝȝeȝ andꝛlitā men. ȝ æðelice ȝeȝeaxode :.
 Ēreȝoꝛiuȝ þa beheold þæȝa cnapena ꝑlite ȝ beȝꝛan
 of hꝛilceȝe ðeode hi ȝebꝛohte pæꝛon. þa ȝæðe
 him man ꝥ hi of Ēnȝla lande pæꝛon ȝ ꝥ þaȝa þeode
 mennȝȝ ȝpa ꝑlitȝ pæȝe :. Eȝȝ þa Ēreȝoꝛiuȝ be-
 ꝛꝛan hꝛæðeȝ þæȝ landeȝ fołc Ēꝛuȝten pæȝe þe hæ-
 ðene ; him man ȝæðe ꝥ hi hæðene pæꝛon. Ēre-
 ȝoꝛiuȝ þa of ineþearðȝe heoꝛtan lanȝꝛume ȝicce-

tunge teah 7 cpæð. Þæ la þa. ꝥ ꝥpa fæzre hipe
 men jýndon þam ꝥpeartan ðeoꝑle under-ðeodde :.
 Eft þa Epezoꝛiuꝥ befnan hu þære þeode nama
 þære þe hi ofcumon. him þær zeandryꝛð þæt hi
 Aŋgle zenemnde pepon :. Ða cpæð he rihtlice hi
 jýndon Aŋgle gehatene. forðan þe hi Engla plihete
 habbað. 7 ꝥpilcum zedaŋenað þæt hi on heofonum
 Engla zeferon beon :. Eýt þa Epezoꝛiuꝥ befnan
 hu þære ꝥcýpe nama þære þe þa cnapan of alædde
 þæron. him man jæde ꝥ þe ꝥcꝛmen þæron Deiri
 gehatene :. Epezoꝛiuꝥ andryꝛde. Þæl hi jýndon
 Deiri gehatene. forðam þe hi jýnd fram zꝥaman
 zenepode 7 to Eꝛiŋteꝥ mildheortneꝛre zecýzede :.
 Eýt þa he befnan hu iꝥ þære ꝥcipe cýning gehaten.
 him peꝥ zeandꝥpaꝛoð ꝥ ꝥe cýning Ælle gehaten
 þære :. Ðpæt þa Epezoꝛiuꝥ zumenode mið hiꝥ
 poꝛdum to þam naman. 7 cpæð. hit zedaŋenað ꝥ
 alleluia jý zefunzen on þam lande to lofe þær Æl-
 mihtigan ꝥcýppender :. Epezoꝛiuꝥ þa eode to þam
 papam þær apoꝛtolican retleꝥ. 7 hine bæd. ꝥ he
 Aŋgelcýnne jume lapeopaꝥ aꝛende þe hi to Eꝛiŋte
 zebiꝥdon mið Godeꝥ fultume. 7 cpæð. ꝥ he jýlf
 zeape þære. ꝥ peoꝛc to zefnemmenne. zýf hit þam
 papam ꝥpa zelicode :. Ða ne miht ꝥe papa ꝥ
 zedaŋian. þeah þe he ealh polde. forðan þe Ro-
 manꝥcan ceapꝥe zepapan noldon zedaŋian ꝥ ꝥpa
 zetozen man 7 ꝥpa zedunzen lapeop þa buꝛh eal-
 lunga forlete. 7 ꝥpa fýꝛlene ꝥꝥæcꝛðe zename :.

Æfter þiſum ȝelamp þæt mýcel man-cpealm be-
 com oſer þære Romanſcpe leode. ȝ æreſt þone
 papam Pelagium ȝeſtod ȝ buton ýldinge hine
 adýðde :. Þitodlice æfter þær papam ȝe-endunge
 ſpa micel cpælm ȝepearð þær folceſ þat ȝehpær
 ſtodon aperihtur ȝeond þa burh buton buȝigen-
 dum. þa ne miht ſpa þeah reo Romana burh bu-
 ton Papam punian :. Ac ealle ꝥ folc þone eadigan
 Greȝorium to þære ȝeþinoðe anmodlice ȝecear.
 þeah þe he mid eallum mæȝnum riðeruȝende pære :.
 Greȝoriur þa rend ænne riſtol to þam Caſere
 Mauriciuſ re pær hiſ fæðera. ȝ hine halȝode ȝ
 mýcelum bæd. ꝥ he næfre þam folce ne ȝeðafode
 ꝥ he mid þær purðmýnter puldne ȝeuſerod pære.
 forðan þe he ondred ꝥ he þurh þone micclan hað
 on woruldlicum puldne þe he ær apearp æt ſumum
 ȝæle beræht purde :. Ac þær Caſereſ heah ȝe-
 neca Greſmanur ȝelæhte þone riſtol ȝ hine to-tær.
 ȝ riðþan cýðde þam Caſere þæt eall þat folc Gre-
 ȝorium to papam ȝecoren hæfde :. Mauriciuſ þa
 re Caſere þær Gode þancode. ȝ hine hadian hæt :.
 Hpæt þa Greȝoriur fleameſ cepte. ȝ on ðimho-
 ran æt-lutode :. Ac hine men ȝelæhte. ȝ tealh to
 Petreſ circan þæt he þer to papam ȝehalȝod
 purde :. Greȝoriur þa ær hiſ hadunge ꝥ Roma-
 niſc folc for þam onriȝendum cpealm þýȝum wor-
 dum hi to behreorȝunge tihte. Míne ȝebroðra
 þa leoſeſtan. ur ȝeðafenað ꝥ pe Godeſ ſprinȝle þe

ƿe on ær toƿearde onðreaðan ƿceolbon. ꝥ ƿe huƿu
 nu andƿearde ⁊ aƿandode onðreaðon :. Ġeopenige
 uƿ uƿe ƿærnýjre inƿær ƿoðre gecýrnednýjre. ⁊ ꝥ
 ƿite ƿe ƿe ðroƿiað to bƿece uƿe heortan hearð-
 nýjre :. Eƿne nu þiƿ ƿolc iƿ mið ƿƿurde þær heo-
 fonlican gƿaman oflaȝen. ⁊ gehƿýlce ænliƿeȝe
 ƿýnð mið ƿærlicum ƿlýhtum aƿerte :. Ne ƿeo ađl
 þam deaðe ne ƿore-ƿtæƿð. ac ȝe ȝeƿeoð ꝥ ƿe ýlca
 deað þære ađle ƿorƿaðað :. Se ȝerlaȝena bið mið
 deaðe ȝeȝƿupen ær þan ƿe he to heofunȝum ƿoðre
 be hƿeorunȝe gecýrƿan mæȝe :. Hoȝiað ƿor þý
 hƿýlc ƿe becuƿe æt-ƿoran ȝerýhðe þær ƿtƿeccan
 deman ƿe ƿe ne mæȝ þæt ýfel beƿepan ƿe he ȝeƿre-
 mode :. Ġehƿýlce eorð buȝiȝende ƿýnð æt-bƿodené.
 ⁊ heora huƿ ƿtandað aƿerte :. Fæðeƿaȝ ⁊ modðru
 beſtandað heora beaƿneſ lic. ⁊ heora ýrƿnumman
 heom ƿýlfum to ƿorƿýrde ƿore-ƿtæƿpað :. Uton
 eorƿorhtlice fleon to heofunȝe ƿoðre ðædbote þa
 hƿile ƿe ƿe moton. ær þam ƿe ƿe ƿærllice ƿleȝe uƿ
 aƿtƿecce :. Uton ȝemunan ƿƿa hƿæt ƿƿa ƿe ðƿeli-
 ȝende aȝýlton. ⁊ uton mið ƿore ȝeritnian ꝥ þæt
 ƿe manfullice ađruȝon :. Uton ƿorƿaðian Ġodeſ
 anȝýne on andetnýjre ƿƿa ƿƿa ƿe ƿiteȝa uƿ manað.
 Uton ahebban uƿe heortan mið handum to Ġode.
 þæt iƿ ꝥ ƿe ƿceolon þa ȝecnýrðnýjre uƿe bene mið
 ȝeapnunȝe ȝodeſ ƿeorcer uƿ-aƿæƿan :. Ne ƿor-
 ȝifað tƿupan uƿe ƿorhtunȝe ƿe ƿe þurh hiƿ ƿi-
 teȝan clýpað. Nelle ic þær ƿinfullan deað. ac ic

pille þ he gecýrre 7 libbe :. Ne or-þrupize nan
 man hine sylfne for his synna mycelnyrre. riðoð-
 lice þa ealdan gyltas Nimmueiscne þeode þneora da-
 ga behneorþunze hy adýlezode :. 7 je gecýrreda
 rceaþa on his deaðes cpyðe þæs ecan lifes mede
 gearnode :. Uton apendan ure heortan to Gode.
 hræðlice býð je dema to urum benum gebizeð.
 gif we fram urum þpyrnýrrum beoð gepihtleahc :.
 Uton standan mid gemahlicum popum on gean þam
 onrygendum swurde swa micles dome :. Soðlice ge-
 mahnýrr is þam soðan deman gecpeme. þeah þe
 heo mannum unþancpyrðe sý. forðanðe je ær-
 fersta 7 je mildheortas God will þ we mid gemah-
 licum benum his mildheortnyrre ofgan. 7 he nelle
 swa miclum swa we geeapmað us geýrrian :. Be
 þisum he cpæð þurh his riðegan. Clýpa me on
 dæge þinne gednefednyrre 7 ic wille þe ahræddan
 7 þu mæstast me :. God sylf is his gepita þ he
 miltrian wille him to clýriendum. je þe manað þ
 we him to clýrian sceolon :. For þi mine gebro-
 ðru þa leofostan. uton gecuman on þam feorðan
 dæge þirre pucan on ærne morizen 7 mid eht-
 fullum mode 7 tearan ringan geofonfealde Letan-
 nas þæt je stpeca dema us gearize þonne he ge-
 rýhð þ we sylf ure gyltas ppecað :. Eornostlice
 þa þa seo micle menig ægðer ge preost-hader
 ge munuc-hader menn 7 þat leaþede folc æfter
 þæs eadigan Gregorius hæfe on þone roðnes-dæg

to þon feororfealdum Letanium gecomen. to
 þam swýðe afeððe se fere-ferde cpealm. þ̅ hunda
 eahtatig manna on þære anre tide feallende of life
 gefiton. þa hwyle þe þæt folc þa Letanias sang :.
 Ac se halga facerð ne gefrac þ̅ folc to mannigen-
 ne þ̅ hi þære bene ne gefricon oð þ̅ Godes mil-
 rung þone neðan cpealm gefilde :. Hwæt þa Gre-
 zoriur swýððan he papanhad underfeng. gemund
 hwæt he gefyrn Engelcýnne gemýnte 7 þær rihte
 þ̅ lufýme weorc gefremede :. Ne natefhton ne
 mihte þone Romaniscan byceop-fetol eallunge for-
 lætan :. Ac he afeððe oðre ærendracan. ge-
 ðungene Godes weorð to þisum izlande. 7 he sylf
 micclum mid his benum 7 tihctingum fylfte þæt
 þæra ærendraca bodunge forðgenge 7 Gode
 fæstm-bære wýrde :. Ðæra ærendracena naman
 synð þur gecigeðe. Azurтинur. Mellitур. Lauren-
 тинур. Petрур. Johanneр. Јуртур :. Ðær lafeorð
 afeððe se eadiga papa Grezoriur mid manigum
 oðrum munecum to Angelcýnne. 7 hi þisum wor-
 ðum to þære fare tihcte. Ne beon ge afýrhte þurh
 gefrinc þær langrumer færeðes ofðe þurh ýfelre
 manna ýmberfæce. ac mid ealne anweðnesse 7
 wýlme þære soðan lufe þær ongunnenan ðing þurh
 Godes fultume gefremmað. 7 wite ge þ̅ eower
 mede on þam eum edleane swa miccle mare bið.
 swa micclum swa ge mare for Godes willan swinc-
 að :. Gefyrsumiað eadmodlice on eallum þingum

AƷurtime þone þe we eop to ealðre Ʒereetton :. Hwæt
 fremað eorrum Ʒaplum Ʒpa hræt Ʒpa Ʒe be hƷr
 mýneƷunƷe ƷeƷýllað :. Ðe ealmihtƷa God þurh
 hƷr Ʒife eop ƷeƷcýlðe. Ʒ Ʒe-unne me þ̅ ic maƷe eop-
 neƷ ƷeƷƷinceƷ ƷæƷtm on þam ecan edleane ƷeƷeon.
 Ʒpa þ̅ ic beo Ʒemet Ʒamod on bliƷra eopneƷ edlea-
 neƷ :. Ðeah þe ic mid eop ƷƷincan ne mæƷe forðan
 þe ic Ʒille ƷƷincan :. AƷurtimeƷ þa mid hƷr ƷeƷe-
 rum þ̅ Ʒýnd ƷeƷehte feoƷeƷitƷ þe feƷdon be Gne-
 ƷomeƷ hæƷe oð þæt hƷ becomon ƷeƷunðfullice to
 þƷrum iƷlande :. On þam ðaƷum Ʒuxode Aþel-
 býrhht cýning on CantƷarabýriƷ. Ʒ hƷr Ʒice ƷæƷ
 aƷƷneht fram micclan ea Numbre oð Ʒuð Ʒæ :.
 AƷurtimeƷ hæƷðe Ʒenummen ƷealhƷtodaƷ on Fran-
 cena Ʒice Ʒpa Ʒpa GneƷomeƷ him bebeað. Ʒ he
 þurh þæra ƷealhƷtoda muð þam cýninge Ʒ hƷr leode
 GodeƷ Ʒorð bodode. hu Ʒe mildheortƷa hælend
 mid hƷr aƷenre þƷopunƷe þƷne ƷcýlðƷan midðan-
 earðe alýƷðe Ʒ ƷeleaƷfullum mannum heoƷona ƷiceƷ
 inƷæƷ Ʒeopenode :. Ða andƷýrd Ʒe cýning Aþel-
 býrhht AƷurtime Ʒ cƷæð. þ̅ he ƷæƷere Ʒorð Ʒ be-
 hat him cýððe Ʒ cƷæð. þæt he ne mihte Ʒpa hræð-
 lice þone ealðan ƷeƷunan þe he mid AƷelcýnne
 heolð forlætƷan :. CƷæð þ̅ he moƷte Ʒeolice þa
 heoƷonhcan laƷe hƷr leode bodian Ʒ þ̅ he him Ʒ hƷr
 ƷeƷeƷum biƷleoƷan þenian Ʒolðe. Ʒ forƷear him
 þa ƷununƷe on CantƷara býriƷ Ʒeo ƷæƷ ealler hƷr
 ƷiceƷ heoƷod burh :. OnƷan þa AƷurtimeƷ mid

his munecum to ge-efenlecanne þæra Apostola his
 mid singalum gebedum. ⁊ pæccan. ⁊ færtnum
 Gode þecwizende. ⁊ his forð þam þe hi mihton
 bodizende. ealle middan-eardlice sing swa swa æl-
 fmede forhozizende. þa sing ana þe hi to bið-
 leofan behorodon underfonde. be þam þe hi tæh-
 ton sylfe lybbende. ⁊ for þære soðfærtnyrre lufe.
 þe hi bodedon gearpu æron ehtnyrre to ðolizen-
 ne ⁊ deað speltan swi hi ðorfton :. Ðræt þa ge-
 lyfdon for pel mæniga ⁊ on Godes naman geful-
 lode wurdon. pundrizende þære byleptnyrre heora
 unceaðige his. ⁊ spetnyrre heora heofonlican
 lare :. Ða æt nextan gelurftullode þam cýninge
 Ælbyrht heora clæn life ⁊ heora pinrume be-
 hat. Ða soðlice wordon mid manigum tacnum ge-
 reðede ⁊ he þa gelyfende pearð gefullode. ⁊ mi-
 celum þa Cristenam gearwurðode. ⁊ swa swa heo-
 fonlice cearter gearpan lufode :. Nolde se þeah
 nænne to Cristenome geneadian. forðan ðe he of
 axode æt þam lareowam his hæle. ꝥ Crister þeop-
 dom ne sceol beon geneaðod. ac sylf wylle :. On-
 gunnon þa dæghramlice for pel menige eftan to
 gehýpenne þa halgan bodunge. ⁊ forlætan heora
 hæðenrcýpe. ⁊ heo sylfe geðeoddan to Crister
 gelafunge on hine gelyfende :. Betweox þisum
 gewende Augustinus ofer sære to þam Apcwileop
 Etheunus of Anela. ⁊ he hine gehaðode Angelcýn
 to Apcwileop swa swa him Gregorius ær gewi-

ƿode :. Auguſtīnuſ þa gehaðoð cýrde to hīſ bi-
 ƿceopſtole 7 aſende ærendſacan to Rome. 7 cýðde
 þam eadīgan Grzegorie þæt Angelcýn Crīſtendom
 underſenȝ. 7 he eac mīð ȝeppitum ſela ðīnȝan be-
 fſpan. hu him to ðrohtnīȝende ƿearpe betƿeoȝ þam
 nīȝhƿorſenum ſolce :. Hƿæt þa Grzegoriuſ mīcel-
 um Gode þancode mīð bliſſīȝendum mode ꝥ An-
 gelcýnne ſƿa ȝelumpen ƿær. ſƿa ſƿa he ſýlȝ ȝeoſn-
 lice ȝepīnode :. And ſende onȝean ærendſacan
 to þam ȝeleaƿfullum cýninge Cþelbrihte mīð ȝe-
 ppitum. 7 mænīȝfealdum lacum. 7 oþre ȝeppite
 to Auguſtīne. mīð andſƿapum ealra þæra þīnȝa
 þe he hī befſpan. 7 hīne eac þīſum ƿorðum ma-
 node. Broðor mīn ȝe leoſeſta ic ƿat ꝥ ȝe eal-
 mīhtīȝa ſela ƿundra þurh þe þæra þeoda þe he
 ȝecear ȝepputelað. þær þu mīht bliſſīan 7 eac on-
 drædan :. Ðu mīht bliſſīan ȝepīrlīce ꝥ þære þe-
 ode ȝapl þurh þa ýttſian ƿundre beoð ȝetoȝene to
 þære incundan ȝīfe :. Ondræd þe ſƿa þeah ꝥ þīn
 mod ne beo ahaſen mīð ðýſſīȝneſſe on þam tac-
 num þe God þurh þe ȝefſemað. 7 þu þanon on
 īdelum ƿulðre beſealle ƿīþīnnan. þanon þe þu ƿīð-
 utan on ƿurðmýnte ahaſen biſt :. Grzegoriuſ
 aſende eac Auguſtīne halīȝe lac on mæſſe ƿeaſum
 7 on bocum. 7 þæra apoſtola. 7 marſtīra ſeli-
 quīaſ ſamod. 7 bebeað ꝥ hīſ æfterȝenȝaſ ſýmle
 ꝥ þæt pallium 7 þone eſcehaðe æt þam Apoſtoli-
 can ſette Romanīſcpe ȝelaðunȝe ſeccan ſceoldon :.

Augurтинур ȝeſette æfter þiſum biſceopar of hiȝ
 ȝeferum on ȝehpīlcum buȝum on Ēnȝla þeode.
 ȝ hi on Ġodeȝ ȝeleaſan þeonde þurh punedon oð
 þiſum dæȝðerlicum dæȝe :. Se eadīȝa Ġreȝorіиur
 ȝedihhte manīȝa halīȝe tȝaht bec. ȝ mið micelpe
 ȝecneorðnūȝȝe Ġodeȝ folc to þam ecan liȝe ȝerīȝ-
 rode. ȝ ſela punðȝa on hiȝ liȝe ȝeſorhte. ȝ pulð-
 orſullice þæȝ papan ſetleȝ ȝepeolð xīi ȝear. ȝ iȝx
 monðar. ȝ ten ðaȝar. ȝ iȝðan on þūȝum dæȝe
 ȝepat to þam ecan ſetle heoronan iuceȝ on þam
 he leorað mið Ġode Ælmihtīȝum a butan ende :.
 Amen :.

VARIOUS READINGS OF THE JUNIAN MS.
 OF THE HOMILY IN THE BODLEIAN
 LIBRARY.

GREGORIUS SE HALGA PAPA, IN CAPITALS.

P. 19. line 1. þeode.

6. pæð.

7. maneȝe.

8. halīȝe.

10. aȝende.

11. ðiȝȝum.

12. þinȝ.

12. ȝceorȝlice.

12. ȝeſeccan.

14. iȝȝ.

14. eadīȝa.

P. 19. l. 20. bopennūȝȝe.

21. ȝeȝlenȝðe.

P. 20. l. 2. iȝȝȝe.

4. ſembe.

5. peȝ.

11. ſlopenðan.

14. ȝeoȝoð.

15. ȝeþeodan.

20. peȝollice.

22. dæȝpamlī-
cum.

P. 20. l. 27. ȝȳrlum.

28. ȝeƿræteƿoð.

P. 21. l. 1. him ȝȳlf.

3. anȝinne.

4. mihte.

5. ȝetæle.

6. ȝȳnðriȝum.

7. Ðærto.

9. ofƿet.

11. aƿoƿtolice

ƿetl ȝeƿæt.

11. eaðiȝa.

14. ȝeƿȳlȝte ȝe-
ƿette.

16. cȳppmen.

19. beƿux.

21. æþelice.

23. hƿȳlcepe.

23. þeode.

26. hƿæþer.

27. hæþen.

28. inneƿearðne.

P. 22. l. 2. þeodde.

4. ofcomon.

5. ȝenemeðe.

5. Rihtlice.

6. þlite.

10. þæt þa ȝcīp-
menn.

10. ðepe.

11. ȝȳnð.

15. ƿæf.

P. 22. l. 16. ȝamenode.

17. cƿæþ.

20. ƿapan.

24. mihte.

25. eall.

25. ƿoþþan.

26. ceafteƿ.

27. ȝeþunȝen.

28. ƿƿæcȝið.

P. 23. l. 3. ƿapan.

4. ƿapan.

5. cƿealm.

7. mihte.

8. ƿapan.

8. eall.

9. ȝeþincðe.

10. ƿiþeruȝende.

11. ȝende.

13. micclum.

13. ȝeƿafode.

18. ȝeƿeua.

19. þæt *for* þæt.

20. ƿapan.

21. het.

22. ðimhoƿon.

23. man.

24. þær to ƿa-
pan.

26. ȝomanȝce.

26. cƿealme.

28. leofoȝton.

P. 24. l. 1. onðreðon.

- P. 24. l. 4. þropiað.
 9. forpaðar.
 11. behreor-
 runge.
 11. forþi.
 12. r̥trecan.
 16. beapna.
 16. yrfenuman.
 19. þan..færhca.
 27. forzýð.

- P. 25. l. 4. zecýrriéde.
 5. ðeapef cpyðe.
 8. zerihtlæhte.
 11. zemahnýf.
 13. arfæfta.
 13. pile.
 17. ahredden.
 21. zebroðra þa
 leofeftan.
 22. merizgen.
 23. tearum.
 25. rylfe.
 26. miccle.
 28. zregorierf.

- P. 26. l. 1. zecomon.
 2. foreræða.
 5, 6. manizene.
 7. reþan.
 8. rýðþan.
 8. zemunðe.
 9. anzelcynne.
 10. zefremode.

- P. 26. l. 12. forlæton.
 15. ærenðra-
 cena.
 16. purðe.
 18. Ðar.
 19. manezum.
 22. langŕuman
 færelðer
 oððe.
 23. anræðnýffe.
 26. með.
 26. miccle.
 27. micclum.

- P. 27. l. 1. auzurfine.
 3. ælmihciȝa.
 4. mote.
 6. zemetz.
 6. bliŕfe.
 9. ferðen.
 13. mýccclan.
 14. auzurfīnuf.
 14. zenumen.
 17. mīlðheorfa.
 18. þýrne.
 20. ... andþýrðe.
 21. auzurfine ȝ
 crafþ.
 22. crafþ.

- P. 28. l. 1. zeeŕenlæ-
 cenne.
 2. fæŕtenum.
 8. zeapre.

P. 28. l. 8. þolizenne.

9. ðeaþe.

9. zýf.

10. mænize.

12. unrcæðþizef.

14. Æþelbirihte.

14. clæne lif.

15. purðon ...

manezum.

16, 17. zefullob and

micclum þa

cpirtenan.

17. gearpurþode.

18. Nolde rpa.

20. lareorum.

21. rceal.

22. efrton.

23. forleton ...

24. hæþen rcýpe.

24. zep eoððan.

26. Arcebirceope.

27. on apela, *in*

margin.

27, 28. Anzelcýnne

to ercebir-

ceope.

P. 29. l. 2. bircoprtole.

3. anzelcýnn.

4. þingā.

5. pæpe.

6. micclum.

8. Anzolecýnne.

9. renðe efr.

10. zeleaffum.

11. zepriutu.

14. ælmihiza.

15. ðe.

15. þæpe þeode.

17. onðrædon.

18. rapla.

18. punðpa.

19. zýfe.

20. ðýrftiznýffe.

21. ðu.

22. riðinnan.

22. ðu.

26, 27. rýmble .. þone

pallum.

27. ercehað.

28. retle.

P. 30. l. 4. ðæzþeplicum.

9. rýðþan.

EXTRACT FROM KING ALFRED'S TRANS-
LATION OF BEDE'S ECCLESIASTICAL
HISTORY.

Nīſ uſ þonne ſe hlīa to ſorſprigienne þe be þam
eadiġan Ēreġorūe þurh ŷldra manna ſeġene to
uſ becom. ſor hŷylcum intinġan he monað pæpe
þ he ſpa ġeorūfulle ġymenne dýde ýmb ða hæla
upe þeode. ſecġeaþ hī þ ſume dæġe þider nīpan
come cýpe-men^a of Brýtene. ⁊ moniġ cepe þinġ
to ceap-ſtope bſohte. ⁊ eac moniġe coman to
býcġeanne þa þinġ :. Ða ġelamp hīc þ Ēreġorūuſ
betſŷh ofpe eac þýder com. ⁊ þa ġereah betſŷh
oþer þinġ cepe-cnihtaſ þær ġeſette pæpon hſiteſ
lichoman ⁊ fæġereſ andſplitan men. ⁊ æþelice ġe-
ſeaxe. þa he þa hī ġereah ⁊ beheold. þa fſæġin he
of hŷylcum lande ofþe of hŷylcepe þeode hī bſohte
pæpon. ⁊ æde him man þ hī of Breotene ealonde
bſohte pæpon. ⁊ þær ealondeſ biġenġan ſſýlcſe
anſŷne men pæpon. eſt he fſeġn hſæþer þa ýlcā
land leode Ēriſtene pæpon. þe hī þa ġýt on hæ-
þennýſſe ġedſolum liſdan^b :. Ēſ' him mon to ⁊
ſæde. þ hī þa ġýt hæþene pæpon. ⁊ he þa of inne-
ſearðre heortan ſſiþe ſſoſete ⁊ þuſ cſ'. Þala
pa þ iſ ſaſlic þ ſpa fæġer ſeorh. ⁊ ſpa leohteſ
ſſplitan men ſceolan aġan ⁊ beſittan þýſtra ealðor :

^a ſcīpmen, *MS. Ben.*

^b on hæþenna ġildum liſdon, *Ben.*

Eft he frægn hræt ƿeoð nemned ƿære þe hi
 of-coman. þa andƿarpede him mon þ̅ hi Engle
 nemde ƿæron. cƿæþ he. Þel þ̅ ƿra mæg. forþon
 englelice anſýne hi habbaþ. 7 eac ƿſylce ƿedaſenaþ
 þ̅ hi engla efenýrfeƿearðar on heofonum ƿin :. Ða
 ƿýt he furþon frægn. 7 cƿæþ. hræt hatte ƿeo
 mægþ þe þar cnihtaſ hiðer of ƿelæddede ƿæron. þa
 7ƿarpede him mon 7 cƿæþ. þ̅ hi Dene nemde ƿæ-
 ron :. Cr' he. ƿel þ̅ iſ cƿeden Dene (de ira eruti.^c)
 hi ſculan beon of ƿoðer ýrre abroðene. 7 to
 Crifteſ mildheortneſſe ƿecýðde. þa ƿýt he acraðe
 hræt heora cýning haten ƿære. 7 him mon 7ƿar-
 pede 7 cr'. þ̅ he Ælle haten ƿære. 7 þa pleoðede
 he mið hiſ ƿorðum to þam naman 7 cƿæð. Alle-
 luia. þ̅ ƿedaſenað þ̅ te Godeſ lof ureſ ſcýppender
 on þam ðælum ƿunzen ſi. 7 he þa ſona eode to
 þam B'. 7 to þam Papan þæſ Apoltolican ſetleſ.
 forþan he ſýlfa ða ƿýt ne ƿæſ B'. ƿeorðen. bæð
 hine þ̅ he Angel þeode on Breotene on-ſende
 hſýlce huðu laſeopar. þ̅ ðurh ða hi to Crifte ƿe-
 cýrðe beon mihton. 7 cr' þ̅ he ſýlfa ƿearo ƿære
 mið Godeſ fultume þ̅ ƿæorc to ƿefnemmanne.
 ƿiſ þam Apoltolican Papan þ̅ licoðe. 7 þ̅ hiſ ƿilla
 ƿære. 7 hiſ lýfneſſe :. Ða ne ƿolde ſe Papa þ̅ ƿe-
 þaſizean ne^d þa buhþare þon ma. þ̅ ƿra æþele ƿer
 7 ƿra ƿeþunzen. 7 ƿra ƿelæped. ƿra ƿeor fram him

^c *de irā eruti.*^d *ƿeþaſian, MS. Cot.*

Ʒeƿite :. Ac he Ʒona hƿaƿe þaer þe he biƿcop Ʒe-
 ƿorðen^e ƿaer. þ he Ʒeƿneðe þ ƿeoƿc þ he lange
 ƿiðnaðe^f. 7 þa halƷan laƿeoƿaƷ hiðer onƷenðe. þe
 ƿe ær beƿoƿan Ʒædon^g. 7 he Scƿ' ĒreƷoƿuƿ mið
 hiƷ tƿýnnýƷƿum 7 mið hiƷ Ʒebedum ƿaer Ʒeƿultu-
 miende þ heoƿa laƿ ƿære ƿaermbereðe to Ēodeƿ
 ƿiðlan 7 to ƿæðe ĀnƷel-cýnne :.

^e ƷehaƷode, *Ben.*

^f ær ƿiðnaðe, *Ben.*

^g nemneðon, *Ben.*

EXTRACTS FROM THE SAXON CHRONICLE.

(Dr. Ingram's Edition.)

A.D. 560. Ðer fenz Æþelbryht to Cantpapa rice. 7 heold hit LIII. yntpa :. On his dagum jende je halga papa Gregorius uf fulluht. ꝥ pa on þam tream 7 þrutizodan geara his ricef :

A.D. 592. Ðer Gregorius fenz to pardome on Rome :

A.D. 596. Ðer Gregorius papa jende to Bre-tene Augurtinum mid þel monegum munecum. Ða Godes porð Ængla þeode zodrpellian :

A.D. 597. Ðer com Augurtinus 7 his zeferan to Engla-lande :

A.D. 601. Ðer jende Gregorius je papa Augurtime Arcebifceope pallium on Brytene. 7 þel monize zodcunde lafeopaf him to fultume :

A.D. 604. Ðer Augurtinus gehalgod ii. bifcopaf. Mellitum 7 Iuftum. Mellitum he jende to bodianne Earþ-Seaxum fulluht. 7 Æþelbryht zerealde Mellite bifcop-jetl on Lundenwic. 7 Iufto he realde bifcop-jetl on Hrofer-ceafþre je yr xxiv. mila fram Dorrit-ceafþre :

A.D. 606. Ðer forðferde Gregorius ymb tyn gear þaf þe he uf fulpht jende :

A.D. 616. Her Æþelbýrht. Cantwara cýning.
forðferde. se æroft fulriht underfenz Engliſcra
cnihta :

On þýſer cnihtes (Eadbalð) dagum. se ylca Lau-
rentius arceb'. se ƿar on Cent æfter Auguſtine.
forðferde iv. Non. Febr. 7 he ƿar bebýrgeð be
Auguſtine :. Se halga Auguſtinus be his halan
liue hine hadode to bycpe. to þi þ̅ Crýſtes zela-
þung. þe þa zic ƿær nipe on Engla-lande. nane
hrile æfter his forðſiðe nære butan arcebycpe :.
Ða æfter him fenz Mellitus to arceb'-dome se
ƿar ær bycop of Lunden. þa ƿurdon Lunden-
ƿare hæþene :

GLOSSARY.

The grammatical references are all made to the Anglo-Saxon Grammar and Compendium of Dr. Bosworth.

Observe that an *a* is frequently added, by paragoge, to the termination of adjectives and adjectival pronouns, and is considered by some grammarians to be emphatic; as eapfærτ, *pious*; je eapfærτα papa, *the very pious pope*; je ylca, *the very same*. (See Lye, Hickes, Bosworth, &c.) Rask, however, in his valuable Grammar, shows that this is merely the *definite form* of the adjective, since it is invariably preceded by the definite article. (See Thorpe's Translation.) In either case, all adjectives of this form follow the modifications of the second declension of nouns. (p1τεγα.)

a. *always, for ever, aye.*

Æbboð. Æbboτ. 1. m. *an abbot.*

abroðen. (p. p. of abpēðian, *to take out.*) *taken out, plucked, freed, delivered.*

ac. *but, for.*

acennan. *to produce, beget, bear, bring forth*: p. p. acenneð. *born, begotten, descended.*

acpian. same as axian.

aðl. 3. f. *ail, ailment, disease.*

aðp eoγan. perf. aðp eaγ, pl. aðp uγon. *to suffer, endure, do, commit.*

aðyðan. aðyððan. *to kill, destroy.*

aðyleγian. perf. aðyleγoðe. *to destroy, abolish, expiate.*

æfpe. *ever, always.*

æfter. *after, concerning, according to.*

æfterzenega. 2. m. (æfter, *after, zen, to go.*) *a successor.*

æzðer. *either.* æzðer ze—ze. *as well—as.*

æht. 3. f. *possession, estate, property.*

Ælfreð. (æl, *all, fpeðe, peace; all Peace*.* or ælf, *an elf, pæð, council; an elf in council †.*) *Alfred.*

Ælla. *Ella, King of the Deiri.*

ælfpemðe, -fpemeð. (æl, *all, fpemðe, same.*) *strange, foreign, alien, unsuitable: (alienus.)*

Ælmihtiz. (æl, *all, miht, might.*) *almighty. The Almighty.*

ænlýpi, -lþiz. *single, one by one.*

ær. *ere, erst, before.* æpor, *before.* æperz, *first.* æpðam, or æpðan, *ere that, antequàm.* æp beforan. *before.*

æpenðpaca. 2. m. (æpenðe, *errand, peccan, to tell.*) *an ambassador, messenger, apostle.*

æperz. æporz. *first.* See æp.

æpfæzt. (ap, *honour, fæzt, fast.*) *honourable, good, pious, righteous.*

æpmorzen. æpmorizzen. 1. m. (æp, *before, morzen, morning.*) *before morning, early morning, dawn.*

æt. *at, by, near, to.* In composition, *from, of, out.*

ætþpeðan. p. p. ætþnoðen. (æt, *out, þpæðan, to take.*) *to take away, liberate, deliver.*

ætforan. (foran, *fore.*) *before.*

ætluçian. (luçian, *same.*) *to hide, lie hid.*

æðele. *noble, distinguished.*

æðelbopen. (bopen, *born.*) *noble-born.*

æðelbopennyrr. *noble-birth, nobility.*

Æpelbýpht, -bþht. (eðele, *noble, beophht, bright, illustrious; noble and illustrious.*) *Ethelbert.*

* Verstegan's Restitution.

† Sharon Turner.

æðelice. (lic.) *nobly*.

aƿanðian. p. p. aƿanðob. *to prove, experience, try*.

aƿýphƿ. *affrighted, afraid*.

aƿan. perf. ahte. *to possess, own, have*.

aƿen. (aƿan, *to possess*.) *own, private*.

aƿýltan. (ƿýlt, *guilt, sin*.) *to be guilty of, to commit*.

ahebban. *to heave or lift up, raise, exalt*.

aheƿan. perf. ahof. p. p. ahafen. *to lift up, exalt*.

ahƿæððan. *to rid, save, deliver, rescue, redeem*.

alæðan. p. p. alæð. *to lead, bring*.

Alleluia. (Heb.) *Allehujah*.

alýran. (lýran, *same*.) *to loose, redeem, deliver*.

an, anne, an, or æn, ænne, æn. The indefinite Article, *a, an, or one*, constantly used, in Anglo-Saxon, before consonants as well as vowels; as, an ƿreop, *a tree*: on ðære anre tide, *at the very time*.

ana. (an.) *only, once*.

anð. *and*. In composition, *to, back, against, over against, before, in the presence of**.

anðetnýr. 3. f. *confession*.

anðƿapian. p. p. anðƿapob. (anð, *back*, ƿreƿian, *to swear†*.) *to answer*.

anðƿapu. 3. f. *an answer*.

anðƿeapð. (anð, *against, or before*, ƿeopðan, *to be*.) *present*; because persons *present* stand *against* or *op-*

* Dr. Jamieson contends that anð is not only equivalent to the Greek *αντι*; but, in its Gothic form, **ANÐA**, was probably its parent. See his *Hermes Scythicus*, on *αντι*, where the theory of Horne Tooke, as applied to anð, is ingeniously controverted. Undoubtedly, anð and *αντι* had a common origin.

† "It is probable that the primitive signification of ƿreƿian, was, simply, *to speak, loqui*." Junii *Etymol. Anglic*. But see also Hickes's *Thesaurus*, vol. i. p. 70.

posite each other*; thus, in Lat., *præsens* is *præ*, *before*, *ens*, (obs.) *being*.

anðplite. 2. n. (anð, *before*, plitan, *to look*.) *face, countenance*. Germ. antlitz.

anðþýðan. (anð, *back*, þýð, *a word*.) *to answer*. Germ. antwort.

Angel. 1. m. *an angel*.

Anglecynn. 1. n. (cýn, *kin, tribe, nation*.) *the English nation*.

angin, -gýn. 1. n. (anð, *to*, gan, *to go*.) *a beginning*.

Angli. (Lat.) *the Angles*.

Angol. 1. m. *an Angle, Englishman*.

anmoð. (an, *one*, moð, *mind*.) *one-minded, unanimous*.

anmoðlice. (preced. and lic.) *unanimously*.

anræðnef. 3. f. (an, *one*, ræð, *counsel, intention*.) *constancy, perseverance, steadfastness*.

anjyn. 3. f. (anð, *before*, jeon, *to see*.) *face, countenance, aspect*. Germ. ange-sicht.

Apōrtol. 1. m. *an apostle*.

apōrtollic. (preced. and lic.) *apostolic*.

apæpan. *to rear, build, erect*.

Arcebiſceop. 1. m. *archbishop*.

Arpela. *Arles*, a town in France.

arēðan. *to send*.

arpenðan. *to spend*.

arſiſan. perf. arſah. *to go, step, climb, ascend*.

arſreccan. p. p. arſreht, *to stretch, extend, lay prostrate, overthrow*.

arēðan. perf. arēðde. *to rage*.

arēapan, -orpan. *to throw away or down, reject, renounce*.

* See Hickes's Thesaurus, vol. i. p. 69-70.

apendān. *to turn, translate, change.*

aperɾ. adj. *waste, empty, desolate.*

aperɾan. p. p. aperɾe, -ɾeð. *to waste, make desolate, destroy.*

axian. perf. axoðe. *to ask.* Still preserved in several provincial dialects.

B'. contraction for Bɾcop.

bæpan. bepan. *to bear, produce, offer.*

be. bi. biȝ. *by, at, of, concerning, according to, in, near*.*

As a prefix, it is, in general, merely augmentative, though it sometimes imparts an active signification; as behabban, *to surround*, beȝanȝan, *to perform*.

bealcan. *to pour out: vulg., to belch.*

beapn. 1. n. *child, son, boy.* vulg. *bairn.*

bebeoðan. perf. bebeað. (boð, *a command.*) *to command, order.*

beboð. 1. n. (boð, *same.*) *command, commandment, decree.*

bebȳȝian. p. p. bebȳȝeð. (bȳȝan, *same.*) *to bury.*

becuman. perf. becom. (cuman, *to come.*) *to come, happen, fall, befall.*

beȝanȝen. p. p. of beȝon. (ȝon, *to take.*) *taken, surrounded, begirt, clad.*

beȝeallan. *to befall, happen, fall.*

beȝopan. *before.*

beȝpanan. perf. beȝpan. (ȝpanan, *same.*) *to ask, question, learn.*

behaɾ. 1. n. (haɾ, *same.*) *a promise.*

behealdan. perf. beheolð. *to behold, see, observe.*

behoȝian. perf. behopoðe. *to behove, need, require.*

* See Jamieson on επι. Herm. Scythicus.

- behpeoprunġ. 3. f. (hpeop, *grief*; whence, *to rue*.) *repentance, penitence*.
- ben. 1. f. *a prayer, petition, supplication*.
- beon. *to be*.
- bepæcan. p. p. bepæht. (pæcan, *same*.) *to deceive, defraud*.
- bepeccan. (peccan, *to tell*.) *to say, tell, narrate*.
- berıttan, rather berettan. (be, *by* or *near*, ıettan, *to set*.) *to place, possess, surround, beset*.
- bertanðan. (be, *by*, ıtanðan, *to stand*.) *to stand by or over*; more frequently, *to occupy*.
- betpeox. betpıx. betpuxı. *betwixt, amongst*.
- betpeox pırum. *betwixt these, in the mean time, intereà*.
- betpıh oþpe. *amongst others*.
- bepepan. perf. bepeop. (pepan, *same*.) *to weep*.
- bıððan. perf. bæð. *to pray, bid, request, entreat, beseech, demand, invite*.
- bızenġa. 2. m. *an inhabitant*. From the same root as bızenġ, *worship*. Thus in Latin, colo, *to inhabit, cultivate, and to worship*.
- bızzenġ, more correctly bızenġ. (be, and ıan, *to go*; or buıan, *to till, cultivate*.) *worship*.
- bızleoıa. 2. m. (bız, *by**, leoıan, *to live*.) *food, provision, subsistence*.
- bınnon. (ınnon, *same*.) *within*.
- bırcēop. bırcop. 1. m. *a bishop*.
- bırcēop-ıetl. bırcēop-ıtol. 1. n. (ıetl, *seat*.) *a bishop's seat, or see, episcopal throne*.
- bırt. from beon.
- bıð. bıð. beoð. from beon.

* See Jamieson on επι. Herm. Scythicus.

blıŕŕ. 3. f. *bliss, joy, exultation.*

blıŕŕıan. (blıŕŕ.) *to rejoice, exult.* p. pres. blıŕŕızenðe. *rejoicing, exulting.*

boc. f. (plur. bec.) *a book.* Germ. buch.

boclic. (preced. and lic.) *bookly, belonging to books.*

boðıan. perf. boðoðe. p. pres. boðızenðe. (boð, *a command.*) *to preach, proclaim, announce.*

boðunŕ. 3. f. (boð.) *a preaching, proclamation.*

bpeoŕŕ. 3. f. *a breast.*

Bpeoten. Bpeten. *Britain.*

bŕıunŕan. perf. bŕohte. *to bring.*

bŕoðop. bŕoðop. 3. m. *a brother.* indeclinable in the singular.

bıŕızenð. 1. m. (See bıŕızenŕ.) *an inhabitant.*

buph. bupŕ. býııŕ. *a city.*

buphpape. pl. (buph, and papu, *an inhabitant*; from pep.) *inhabitants, townspeople, citizens.*

buton. butan*. *but, except, unless, without.*

býczan. býczean. *to buy.*

býlehŕıŕner. 3. f. (býleh? *simple*, ıŕŕ, *mind* †.) *simple-mindedness, simplicity, meekness.*

Łantŕapabýııŕ. (býııŕ, or buph, *a city.*) *The city of the Cantwara or Cantuarii, Canterbury.*

Łarepe. 1. m. *Cæsar, Emperor.*

ceapŕŕop. 3. f. (ceapıan, *to sell*, or *buy*, ŕŕop, *a place.*) *a place of sale, forum, market.*

ceapŕep. ceapŕp. 3. f. *a city, town.*

* See Diversions of Purley on BUT.

† Junius derives this from bile, *the beak*, and hŕıŕ, *white*, “referring to the *beaks* of young birds, then to their nature.” See Bosworth’s Dict. *sub voce*.

cepan. perf. cepte. *to take, betake, observe, keep.*

cepecniht. See cýpecniht.

cepeðing. (cypan, *to sell.*) *things for sale, goods, merchandize.*

cilðhað. 1. m. (cild, *child*, hað, *state.*) *childhood.*

circe. 2. f. *a church.*

clæn. *clean, pure, innocent.*

clýpian. perf. clýpode. p. p. clýpeð. *to speak, call, call upon.*

cnapa. 2. m. *a knave, boy, youth.* Germ. knabe.

cniht. 1. m. *a boy, youth, knight.*

Ʒrist. 1. m. *Christ.*

Ʒristen. 1. m. *a Christian.*

Ʒristendom. 1. m. (ðom, *office, state.*) *Christianity, Christendom.*

cuð. (cunnan, *to know.*) *known, certain.*

cƿ' contracted for cƿæð.

cƿæpan. cƿeðan. perf. cƿæð. plur. cƿædon. *to say, speak, quoth.*

cƿealm. 1. m. *qualm, sickness, pestilence, destruction, death.*

cƿyðe. cƿyðe. 1. m. *a word, saying.*

cyn. 1. n. *kin, family, tribe, nation.*

cyning. 1. m. (cyn*.) *a king.*

cýpecniht. 1. m. (cýpan, *to sell*, cniht, *a youth.*) *a youth offered for sale as a slave, a sale-boy.*

cýpman. cýpman. 3. m. (ceap, *cattle, property*; or cýpan, *to sell.*) *a chapman, merchant.*

cýppan. perf. cýpðe. *to return, turn away.*

cýðan. perf. cýððe. cýððe. (cuð, *known.*) *to make known, speak, relate, tell, testify.*

* Kemble's Glossary to Beowulf.

ðæbboτ. 3. f. (ðæb, *action, deed*, boτ, *compensation*.)
deed-reparation, repentance, retribution.

ðæȝ. 1. m. *a day.*

ðæȝhpamlic. (ðæȝ.) *daily.*

ðæȝþeplic. (ðæȝ.) *daily.* ðæȝþeplic ðæȝ, *this very day.*

ðæl. 1. m. *deal, part, region.*

ðeað. 1. m. *death.*

Deiri. *the Deiri*, occupying Lancashire, Yorkshire,
 Westmoreland, Cumberland and Durham.

ðema. 2. m. (ðom, *doom*.) *a judge, governor.*

ðeoƿol. ðeoƿl. 1. m. *The devil.*

Depe. *the Deiri.*

ðeð. *doth*, from ðon.

ðiaconhað. 1. m. (hað, *office, state*.) *deaconhood.*

ðim. *dim, dark.*

ðom. 1. m. *doom, judgement, power.* As a termination,
 it denotes *power, office, state, authority, right.*

ðon. *to do, make.*

Dorƿit-cearτερ. *Dorobernia. Canterbury.*

ðrohtnian. perf. ðrohtnobe. *to converse, live, behave.*

ðrohtnunȝ. 3. f. *conversation, society, life, conduct.*

ðrȳnc. 1. n. *drink.*

ðpelian. p. pres. ðpeligenðe. (ðpȳlb, *sin*.) *to err.*

ðȳrrȳȝner. 3. f. (ðearpan. ðȳrpan, *to dare* ; or ðȳrrȳȝ,
daring.) *presumption, arrogance.*

ea. 3. f. *water, a river.*

eac. *eke, also, moreover.*

eaca. 2. m. (eac.) *an addition, increase.* to eacan, *as an
 addition, moreover, besides.*

eaðiȝ. (eað, *happiness*.) *happy, blessed.*

eaðmoblice. (eað, *gentle*, moð, *mind*.) *humbly.*

eahȳtaȳȝ. (eahȳta, *eight*.) *eighty.*

eal. *all*.

ealb. comp. ýlþpe. superl. ýlþeƿƿ. (ýlþu, *age*.) *old, ancient*.

ealþop. 1. m. (ealb, *old*.) *an elder, chief, prince, leader, abbot*.

ealh. *altogether*.

eallunga. *totally, quite, altogether, entirely*. omninð.

ealmuhtiz. See Ælmuhtiz.

ealonð. See izlanð.

eapƿæƿƿ. (ege, *awe*, ƿæƿƿ, *fast*.) *pious, religious*.

ece. *eternal*.

eðlean. 1. n. (eð, *back*, lean, a *loan*.) *a reward, recompense*.

eƿenýrƿeƿeapð. 1. m. (eƿen, *even*, ýrƿe, *inheritance*, ƿeapð, *ward, keeper, possessor*.) *co-heir*.

eƿne. *lo ! behold ! ecce !*

eƿƿƿan. (eƿƿƿ, a *hastening*.) *to hasten*.

eƿƿ. *again, after*. In composition, *again, back again* : eð has the same import ; and both answer to the Latin *re*.

ehƿnýƿ. 3. f. (ehƿan, *to persecute*.) *persecution*.

enðe. 1. m. *an end*.

enðung. 3. f. (enðe.) *ending, end, death*.

engel. 1. m. *an angel*.

Engelcýnn. See Ængeleýnn.

Engla-land. *the land of the Angles. England*.

englelic. (engel, *an angel*.) *angelic*.

Engliſc. *English*.

Engol. See Ængol.

eode. from ƿan.

eopnoƿtlice. (eopnoƿƿ, *earnest*.) *earnestly, diligently ; so, now, therefore*.

eopðe. eapð. 2. f. *the earth*.

eop. from ðu.

eopep. *your*.

epcehað. 1. m. (epce, *arch*, hað, *office, state*.) the *archiepiscopal dignity*.

eʀᵿfull. (eʀᵿ, *love, devotion*, full, *full*.) *devout, kind*.

eðel. 1. m. a *country, region*.

ƿæðer. 1. m. a *father*.

ƿæðer. 2. m. an *uncle by the father's side*.

ƿæzer. *fair, beautiful*.

ƿæplic. (ƿæp, *sudden, dreadful*.) *sudden, unexpected*.

ƿæʀᵿ. *fast*. In composition, both as a prefix and postfix, it denotes *firmness, stability, tenacity*; and is still retained in such phrases as "*fast-by, fast-asleep, to hold fast*." Probably the perfect tense of some obsolete root of ƿæʀᵿnian, *to fasten*.

ƿæʀᵿen. 1. n. a *fast, fasting*.

ƿæʀᵿ-haʀoð or haʀel. (ƿæʀᵿ, *fast*, haʀan, same as hæbban, *to have*.) *fast-having, retentive, tenacious*.

ƿar. 3. f. (ƿaran, *to go*.) a *journey, expedition, departure*; hence *fare*.

ƿaran, perf. ƿerðe. *to go, journey, depart*.

ƿarælð. ƿæpælð. 1. m. (ƿaran.) a *journey*.

ƿealð. (ƿealðan, *to fold*; as, in Latin, *duplex, triplex*, &c.; from *plico*.) *fold*; only used in composition.

ƿeallan. p. pres. ƿeallenðe. *to fall*.

ƿeccan. *to fetch*.

ƿela. *much, many*.

ƿenzan. See ƿon.

ƿeor. *far*.

ƿeoph. 1. *life, countenance*.

ƿeopð. (ƿeoper, *four*.) *fourth*.

ƿeoperᵿiz. (ƿeoper.) *forty*.

ƿiʀᵿa. (ƿiʀ, *five*.) *fifth*. ƿiʀᵿa ƿæðer, *fifth father, a great grandfather's grandfather*. Lat. *atavus*.

pleam.* 1. m. (pleon, *to flee*.) *flight*.

pleon. perf. pleah. *to flee, fly*.

pleopenðe. (pres. p. of pleopan, *to flow*.) *flowing*.

folc. 1. n. *folk, people*. Germ. volk.

fon. perf. feng. *to take, receive, undertake, begin*.

for*. *for, instead of, by reason of, in respect of, on account of*.

fope. See Note on for.

fopeſæð. (fope, *forth*, ſæczan, *to say*.) *foresaid*.

forziſan. perf. forzeaf. (for, *forth* or *away*, ziſan, *to give*.) *to give, grant, forgive, pardon*.

forzȳtel. (for, and zȳtan, *to pour out*.) *forgetful*.

forhæfeðnȳſ. 3. f. (for, *privat.* and hæbban, *to have*. abs-tineo.) *abstinence, continence*.

forhoſian. p. pres. forhoziſenðe. (for, *privat.* and hoſian, *to be anxious about*.) *to neglect, despise*.

forhtunȳ. 3. f. *fear*.

forlætan, -letan. (for, and letan, *to let, permit*.) *to permit, suffer, leave, forsake, abandon*.

forraðian. (fope, and hraðian, raðian, *to hasten*.) *to go before, prevent, anticipate, seek beforehand*.

* Horne Tooke considers for the same with “the Gothic substantive **FAIKINΛ**, *Cause*, and that it invariably signifies *Cause* and nothing else.” See *Divers. of Purley*, vol. i. p. 366. But Dr. Murray derives for or fope from **FAKAN**, *to go*, and traces out its simple signification as being—*before in time, place, and circumstances*, and, in compounds, *forth* or *forward*, and *before*. *Hist. Europ. Lang.*, vol. ii. p. 23. But “when the particle has a *privative* signification, it probably represents the Gothic *fra*: also in forziſan, Flem. *vergeeven*, *to forgive*; which are the collaterals of **FKΛΓIFAN**.” See Taylor’s *Additional Notes to the Diversions of Purley*, p. xv.

forprizian. (for, and riz, *silence*.) *to be silent, pass over in silence.*

forðam, -an. sometimes forðon. *for that, since, because.*

forðam þe, or forðan þe. *for that that, because, because that.* Fr. *de ce que.*

forðfaran. perf. forðferðe. (forð, *forth, away*, fapan, *to go*.) *to go forth, depart, die.*

forðzangan. p. pres. forðzangenð, -zenge. (zangan, or zan, *to go*.) *to go forth, spread abroad.*

forðrīð. 1. m. (forð, *forth, away*, rīð, *journey*.) *death, departure.*

for-pel. *much, greatly.* for pel menize, *very many.*

forþýrð. 3. f. (for, *away*, and þýrð, *fate*.) *death, destruction, ruin.*

fræterian. p. p. fræterod. (frætu, *a decoration*.) *to fret, adorn.*

fram*. *from, by.*

Francan. *the Franks; the free people.*

freznan. perf. fræzn. fræzn. *to ask, enquire.*

frēmian. *to accomplish, perfect, profit, benefit, avail.*

freolice. (freo, *free*.) *freely.*

fulluht. 1. m. *baptism.*

fulfrēmied. (full, *full*, frēmian, *to accomplish*.) *perfect.*

fulfrēmiedlice. (preced. and lic.) *perfectly.*

fultum. 1. m. *aid, help, a helper.*

fulriht. same as fulluht.

furðor. *further.*

fylrt. f. *help, assistance, succour.*

fylrtan. (fylrt.) *to help, assist.*

* fram or from is the Gothic **𐌱𐌿𐌺𐌿𐌹**, *Beginning, Origin*, and signifies *Beginning*. Divers. Purley, vol. i. p. 342.

fýrþlen. (fýr, fær, *far*, from fapan.) *long, distant*.
fýrþr. 1. m. *a time, space, period*.

ge. As a prefix, sometimes communicates a metaphorical signification; as hýpan, *to hear*; gehýpan, *to obey*. It also assists in forming collective nouns; as zebroþru, *brethren*; zemazar, *kindred*; zelaðunz, *an assembly*. At a later period it was changed into y; as zeclýpoð, *y-cleped*.

ge. *and, also*. æzðerze—ge, *as well—as*; both—*and*.

ge. from ðu. *ye*.

geanðrparian. (See anðrparian.) *to answer*.

geanðrýrðan. p. p. zeanðrýrð. (See anðrýrðan.) *to answer*.

gear. 1. n. *a year*.

gearuan. (ar, *honour, compassion, pity*.) *to pardon, spare*.

gearman. geeapnian. perf. gearnoðe. geeapnoðe. *to earn, gain, obtain, deserve*.

gearo, -ru, -pe. *ready, prepared*.

gearpurðian. perf. gearpurðoðe. (ar, *honour, peorð, worthy*.) *to honour, respect, reverence*.

gebeð. 1. n. (biððan, *to pray*.) *prayer, devotion*.

gebızan. perf. gebızðe. p. p. gebızgeð. (bızan, *to bow*.) *to bend, incline, turn, convert*.

gebrıngan. p. p. gebpoht. (brıngan, *same*.) *to bring*.

gebroðor. 3. m. *a brother*. plur. gebpoðru, -ra. *brethren*.

gebýrnunz. 3. f. (býrn, *same*.) *an example*.

geceorān. perf. gecear. (ceorān, *same*.) *to choose*.

gecızan, -cýzan. p. p. gecızeð, -cýzeð. (cızan, *same*.) *to call, name*.

zecneorðlæcan. perf. zecneorðlæhte. (cneorð, *skilful, diligent*, and læcan.) *to study*.

зечнѣрѣнѣ, -чнѣрѣнѣ. 3. f. (чнѣрѣ, *diligent.*) *study, care, diligence, sincerity.*

зечѣман. perf. зечѣм. (чѣман, *to come.*) *to come, come together.*

зечѣпан. p. p. зечѣпен. (чѣпан, *same.*) *to choose, elect.*

зечѣмѣ. (чѣман, *to please.*) *pleasing, gratifying.*

зечѣнѣ. 1. n. (чѣн.) *nature, generation, kind, mode, state.*

зечѣнѣ. adj. *natural, innate.*

зечѣрѣпан. (чѣрѣпан, *same.*) *to turn, turn away, return, repent.* p. p. зечѣрѣпѣ, *converted, repentant, penitent.*

зечѣрѣпѣнѣ. 3. f. *a turning away, conversion.*

зѣѣпан. perf. зѣѣпенѣ. p. p. зѣѣпен. (ѣѣпан, *same.*) *to become, to be proper*; generally used impersonally.

зѣѣорѣ. 1. n. (ѣѣорѣ, *same.*) *tribulation, labour.*

зѣѣхѣтан. perf. зѣѣхѣте. (ѣѣхѣ, *arrangement, command.*) *to arrange, dictate, prepare, compose.*

зѣѣрѣѣнѣ. 3. f. (ѣѣрѣпан, *to trouble, harass.*) *trouble, tribulation.*

зѣѣрѣла. 2. m. (ѣѣрѣла, *same.*) *error.*

зѣѣрѣнѣѣан. (ѣѣрѣн, *even, equal, and ѣѣан.*) *to imitate.*

зѣѣнѣѣѣрѣѣан. perf. зѣѣнѣѣѣрѣѣне. (нѣѣѣѣрѣѣнѣ, *order.*) *to ordain, appoint.*

зѣѣнѣунѣ. 3. f. (нѣнѣ, *end.*) *end, period, death.*

зѣѣѣрѣнѣан. perf. зѣѣѣрѣнѣне. (ѣѣѣрѣнѣан, *same.*) *to fasten, fix, retain.*

зѣѣѣѣѣ. same as зѣѣѣѣѣнѣ.

зѣѣѣѣнѣ. (ѣѣѣѣ, *hair.*) *haired, having a profusion of hair.*

зѣѣѣѣ. 2. m. (ѣѣѣѣ, *to go.*) *a companion, colleague, associate.*

зѣѣѣѣѣан. perf. зѣѣѣѣѣне, -ѣѣѣѣ. (ѣѣѣѣѣан, *same.*) *to effect, complete, accomplish.*

ʒeʒulhan. p. p. ʒeʒulloð. (ʒulhan, *same.*) *to baptize.*

ʒeʒultumian. (ʒultum, *aid.*) *to aid, help, assist.*

ʒeʒyllan. (ʒýllan, *same.*) *to fill, fulfill.*

ʒeʒýrn. (ʒýr, *far.*) *anciently, formerly.*

ʒeʒlenʒan. perf. and p. p. ʒeʒlenðe. (ʒlænʒe, *pomp.*) *to adorn, ornament.*

ʒeʒoðian. perf. ʒeʒoðoðe. (ʒoðian, *to assist, make better, from ʒoð, good.*) *to help, assist, enrich, endow.*

ʒeʒrīpan. p. p. ʒeʒrīpen. (ʒrīpan, *same: whence, to gripe.*) *to seize.*

ʒehaðian. perf. ʒehaðoðe. p. p. ʒehaðoð. (haðian, *same, from hað, office, state.*) *to ordain, consecrate.*

ʒehalʒian. p. p. ʒehalʒoð. (halʒian, *to hallow, from halʒ, holy.*) *to ordain, consecrate.*

ʒehaʒan. p. p. ʒehaʒen. (haʒan, *to call.*) *to call, bid, promise.*

ʒehræp. (hræp, *where.*) *every where.*

ʒehrýlc, -hrīlc. (hrýlc, *who, which, whilk.*) *every one, each, all.*

ʒehýrʒumian. (hýpan, *to hear.*) *to hear, obey.*

ʒelæccan. perf. ʒelæhte. (læccan, *to seize.*) *to take, seize, apprehend.*

ʒelæðan. p. p. ʒelæð. (læðan, *same.*) *to lead, bring.*

ʒelæpeð. (p. p. of ʒelæpan, *to teach.*) *taught, learned.*

ʒelaðunʒ. 3. f. (ʒelaðian, *to call together.*) *a congregation, assembly, church.*

ʒeleaʒa. 2. m. (leaʒ, *same.*) *leave, permission, belief, faith.*

ʒeleaʒfull. *believing, faithful.*

ʒelic. *like, equal.* hīʒ ʒelīca, *his like, equal, peer.*

ʒelīcian. perf. ʒelīcode. *to like, please, delight: frequently used impersonally.*

ʒelīman. perf. ʒelāmp. p. p. ʒelumpen. *to happen: generally used impersonally.*

zelurṭfullian. perf. zelurṭfulloḃe. (lurṭ, *lust, pleasure*.)
to please, delight: frequently impers.

zelýřan. perf. zelýřḃe. to believe.

zemahlic. (zemah, *same*.) eager, earnest, importunate,
persevering.

zemahnýřř. 3. f. *importunity, perseverance*.

zemetan. p. p. zemet. (moṭ, *a meeting, assembly*.) to
meet, find.

zemunan, -mýnžian, -mýnan. perf. zemunḃe, -mynṭe.
(mýnṭ, *remembrance*, from mýnḃ, *mind*.) to remem-
ber, recollect.

zeminḃ. 1. n. (mýnḃ.) the mind, memory.

geneaḃian. p. p. geneaḃoḃ. (neaḃ, *need, necessity*.) to force,
compel.

ženemnan. p. p. ženemneḃ, -nḃ. (nemnan, *same*.) to
name, call.

ženepian. p. p. ženepoḃ. (nepian, *same*.) to free, deliver,
rescue.

ženihṭrumlice. (ženoh, *enough*.) plentifully, abundantly.

ženuman. perf. ženom, -nam. p. p. ženumen, -nummen.
(niman, *same*.) to take, take away.

ženoz. ženoh. enow, enough, sufficiently.

žeožoḃ, -žuḃ. 3. f. (žeonž.) youth.

žeonḃ. yond, beyond, through, after.

žeonž. young, youthful.

žeonžlic. (žeonž.) young, youthful.

žeopenian. perf. žeopenoḃe. p. p. žeopenoḃ. (openian,
same.) to open.

žeopn. eager, earnest, anxious, diligent, zealous: hence
yearn.

žeopnful. fervent, eager, anxious, zealous.

žeopnfullice. comp. žeopnfullicop. earnestly, anxiously,
diligently, zealously.

Ʒeopnlice. *earnestly, anxiously, zealously.*

Ʒeopnunȝ. Ʒeapnunȝ. *a yearning, anxious desire; an earnest.*

Ʒepeca. 2. m. (Ʒecan, *to rule.*) *a præfect, commander, general.*

Ʒepeccan. p. p. Ʒepehte. (Ʒeccan, *to reck, care.*) *to tell, explain, show, reckon, number.*

Ʒepeopð. 1. n. *language, tongue.*

Ʒepihtlæcan. p. p. Ʒepihtlæht, -leahc. (Ʒiht, *right*, and læcan.) *to set straight, correct, amend, justify.*

Ʒeræhlȝice. (ræliȝ, *happy.*) *happily.*

Ʒercýlðan. (rcýlð, *a shield.*) *to shield, defend, protect.*

Ʒereon. perf. Ʒereah. p. p. Ʒerepen. (reon, *same.*) *to see.*

Ʒeretan, -rettan. perf. Ʒeret, -rette. p. p. Ʒeret, -rette. (rettan, *same.*) *to set, appoint, place, possess.*

Ʒereðan. p. p. Ʒereðeð. *to speak, testify, attest, confirm.*

Ʒerht. Ʒerȝhð, 3. f. (reon, *to see.*) *sight, vision, aspect, presence.*

Ʒerīȝan. p. p. Ʒerunȝen. (rīȝan, *same.*) *to sing.*

Ʒerlaȝan. perf. Ʒerloh. p. p. Ʒerlaȝen. *to strike, slay; re Ʒerlaȝen, the person attacked.*

Ʒertanðan. perf. Ʒertob. (ȝe, *against*, rtanðan, *to stand.*) *to attack, seize.*

Ʒertillan. perf. Ʒertilðe. (rtillan, *same.*) *to still, restrain, assuage, mitigate.*

Ʒerunðfullice. (runð, *sound, safe.*) *safely, prosperously.*

Ʒerpcan. perf. Ʒerpic. Ʒerpac. *to cease, discontinue, desist from.*

Ʒerpcinc. 1. n. *labour, toil, fatigue, tribulation.*

Ʒerputelian. perf. Ʒerputelobe. p. p. Ʒerputelob. (rputel, *manifest.*) *to manifest, exhibit, make known, show forth.*

Ʒerȝhð. from Ʒereon. *he sees.*

- žerjllan. perf. žerealbe. (rjllan, *same.*) *to give, present, deliver, sell.*
 žeteal, -tæl. 1. n. (See žetellan.) *a number; hence tale.*
 žetellan. p. p. žetealb. (tellan, *to tell, number.*) *to number, reckon.*
 žetimbrian. perf. žetimbrobe. (timber, *timber.*) *to build, construct.*
 žetozen. (teon, *to draw.*) *drawn out, instructed, completed; rpa žetozen, so learned, so accomplished.*
 žetjan. p. p. žetjð. *to show, teach, instruct.*
 žeparian. žedarizean. perf. žeparobe. *to permit, suffer, consent to.*
 žepencean, -can. p. p. žepohc, -puhc. (ðencan, *same.*) *to think, consider.*
 žeðeoban. (ðeoban, *same.*) *to join, unite.*
 žepincð. 3. f. (pincð, *elevation, summit.*) *honour, dignity.*
 žeðunžen. (žeðean, *to flourish, prosper*.*) *illustrious, pious, distinguished.*
 žeuſepan. perf. žeuſepob. (uſep, *over.*) *to elevate, exalt.*
 žeunnan. (unna, *leave, permission.*) *to grant, permit.*
 žepapan. m. pl. (papu, *an inhabitant; from pep.*) *citizens, inhabitants.*
 žepealban. perf. žepeolb. (pealban, *to wield.*) *to rule, govern, hold, possess.*
 žepenban. perf. žepenbe. (penban, *to wend, go.*) *to change, go, depart.*
 žeporpan. perf. žeporhte. (peorc, *work.*) *to work, perform, celebrate.*
 žeporðan. perf. žepeapð. p. p. žeporðen. (peorðan, or pýrðan, *same.*) *to be, to be made or done.*

* See Lye, sub voce. Elsewhere he derives žeðunžen from že-ðingian, *to obtain.*

zēpīlman. perf. zēpīlnoðe. (pīlla, *the will.*) *to desire, long for.*

zēpīlnunġ. 3. f. (pīlla.) *desire, appetite.*

zēpīrlīce. (pīr, *wise.*) *wisely, prudently: also certainly, indeed, especially.*

zēpīta. 2. m. (pītan, *to know.*) *witness.*

zēpītan. perf. zēpaτ. zēpīτ. *to depart.*

zēpīτman. (pīte, *punishment.*) *to lament, bewail, repent.*

zēpīτ. 1. n. (pīτ, *same.*) *a writ, writing, letter, epistle.*

zēpūna. 2. m. (pūna, *same.*) *custom, wont, practice, rite.*

zēyīrian. (yīre, *ire, anger.*) *to be angry with, to punish.*

zīfu. 3. f. (zīfan, *to give.*) *a gift, favour.*

zīlb. 1. n. *tax, tribute, pay; worship.*

zīrla. zýrla. 2. m. *a robe, vestment, garment.*

Łob. 1. m. *God.*

zob. *good.*

zobcunb. (Łob, *God, cýn, kin.*) *divine.*

zobrpellhan. (zob, *good, rpell, history, tale, message: ευ-αγγελιον: gospel.*) *to preach the gospel, to preach.*

zolb. 1. n. *gold.*

zīnam. 2. m. *anger, indignation.*

zīpecīrc. *Greekish, Greek.*

zumēnian. perf. zumēnoðe. *to allude to, play upon or with.*

zýf. zīf. (zīfan, *to give*.*) *if.*

zýlt. 1. m. *guilt, fault, crime, sin, debt.*

zým. 1. m. *a gem.*

zýman. *to care, take care. zýmenne ðon. to exercise or manifest care or anxiety.*

zýt. (ετι†.) *yet, still. zýt ða. yet, as yet, yet then, moreover.*

* See Diversions of Purley.

† Herm. Scythic.

habban. perf. hæfðe. p. p. hæfeð. *to have.*

hað. 1. m. *head, height, office, dignity.* As a postfix, it denotes *order, office, degree, state, quality, &c.*, and is the origin of the modern terminations *hood* and *head*: as ppeoŕt hað, *priesthood.*

haðian. perf. haðoðe. (hað*.) *to ordain, consecrate.*

haðunȝ. 3. f. (hað.) *ordination, consecration.*

Þælenð. 1. m. (hælu, *health.*) *the Healer, the Saviour.*

hælu. 3. f. (hal, *sound.*) *health, healing, salvation, safety.*

hær. 3. f. *command, precept, mandate.*

hæðen. *a heathen, pagan.*

hæðennȝr. 3. f. *heathenism.*

hæðenȝcȝpe. 1. m. (ȝcȝpe, *state.*) *heathenship, heathenism.*

hal. *hale, whole, sound.*

halȝa. more properly halȝ. (hal, *sound.*) *holy, sacred.*

halȝena. gen. plur. of halȝa.

halȝian. perf. halȝoðe. (halȝ, *the neck?*) *to entreat, beseech, call to witness.*

hanð. 3. f. *the hand.*

hatan. perf. hæτ. p. p. hatte. haten. *to call, name, command*: whence *hight.*

he, heo, hit, or hȝt. *he, she, it.*

heah. *high.*

healðan. perf. heolð. p. p. healðen. *to hold.*

heapðnȝr. 3. f. (heapð, *hard.*) *hardness, obduracy.*

heoƿoð. (p. p. of heaƿan.) *heaved, raised up*: as an adj. *chief, principal, head.*

heoƿon. 1. m. (heaƿan, *to heave, lift up*, heaƿen, *heaved.*) *heaven.*

heoƿonlic. *heavenly, celestial.*

* See Note on hað in the Glossary to Kemble's Translation of Beowulf.

heofung. 3. f. *lamentation*.

heom, for him, dat. plur. of he.

heopa. for hīpa, gen. plur. of he.

heorte. 3. f. *the heart*.

hep. *here, in this year, at this time*.

hepigenðlice. (hepian, *to praise*.) *laudably*.

hiðep. *hither*.

hine, from he.

hīp. 1. n. *hue, complexion, appearance, form*.

hlaðan. perf. hlob. *to lade, take up as with a ladle, draw in, imbibe*.

hlīra. 2. m. *fame, reputation, humour, opinion*.

hoḡ. *a house, a cave*.

hoġian. perf. hoġode. *to study, meditate, consider, be anxious about, care for*.

hpæðlice. (hpæð, *swift*.) *swiftly, speedily, quickly, suddenly*.

hpæðe. *quickly, early, soon**. Of this word, *rather* is the compar.

hpeorung. hpeorprung. 3. f. (hpeop, *grief*.) *penitence, repentance*.

Þrofe-ceaſter. *Rochester*.

hu. *how*.

huġu. *a little, at least*.

Þumbpa. 2. m. *the river Humber*.

hunð. *a hundred*. Expletive, when prefixed to the numerals from 70 to 120†.

hunīġ. 1. n. *honey*.

hupu. *moreover, at least, only*.

* "The *rathe* primrose that forsaken dies." Milton's *Lycidas*.

† Lye's Dict. sub voce; and the Glossary of Junius to the *Mæso-Gothic Gospels*.

huſ. 1. n. *a house.*

hpæt. (neut. of hpa.) *what.* hpæt ða. *what then; therefore, thereupon.* ꝥpa hpæt ꝥpa, *so what so, whatsoever.*

hpæðeꝥ — ꝥe. *whether — or.*

hpil, 3. f. *a while, time, period, interval.* ða hpile; *the while, at the time*.*

hpilc. hpýlc. *who, which, whilk, what, every one.* hpýlce hugu, *some few.*

hpit. *white.*

hpon. *a little, somewhat.* paullulum, aliquantum.

hý. for hī. accus. fem. of he.

Ic. I.

idel. *idle, vain, empty, useless.*

iglanð. 1. n. (frequently ealanð, from ea, *water*, lanð, *land.*) *an island.*

ineunð. (in, *in*, cunnan, *to know.*) *well-known, internal, inward.*

inſæp. m. (in, *in*, ƿapan, *to go.*) *an entrance.*

intinga. 2. m. *cause, reason, sake, pretext, fault.*

innepeapð. innepeapð. *inward.*

ī. from ƿeꝥan. *to be.*

īſtopia. (Greek.) *history.*

īu. *formerly, of old.* īu æp, *formerly; whence, yore.* ða īu, *even then.* jam tum.

la. *la! oh! lo! behold!* sometimes interrogative and enclitic.

lac†. *a gift, present, offering.*

læcan. (from lc, quasi lcan.) In the termination of

* "Then go—but go alone *the while.*"

† "Of all genders." Thorpe's *Analecta.*

verbs frequently implies *similitude* or *approximation*, as *eþenlæcan*, to *imitate*, *equal*.

lanð. 1. n. *land, the earth, ground, a region, country*.

lanȝe. adv. (lanȝ, *long*.) *long*. lanȝe æp. *long before*.

lanȝrum. *longsome, long, tedious, slow*.

lap. 3. f. *lore, learning, doctrine, advice*.

lapeop. 1. m. (lap.) *a teacher, master, instructor*.

leapeð. (from leoð; as λαϊκος from λαος.) *lay, not clerical*.

Leben. *Latin*.

leoð. 3. f. *a people, province, nation*.

leoþ. (lupian.) *loved, beloved*. leoþeȝt. leoþoȝt. *most beloved, dearly beloved*.

leoþian. lybban. perf. leoþoðe. (lyþ.) *to live*.

leoht. adj. (leoht, subst. *light, lux*.) *light, pure, bright, shining*.

Letania. (Lat.) *litany*.

lic. 1. n. *a body (dead), a corpse, flesh*.

lic. (from lic, *a body*.) As a terminal suffix, it denotes *affinity* or *likeness*, and is the parent of the modern terminations *like* and *ly**.

lichama. 2. m. (lic, *shape, body, ham, a covering*†.) *a body (living), flesh*.

* According to Dr. Murray, the Gothic **ΛΕΙΚ**, *a body*, probably first signified *shape* or *form*, from an obsolete root denoting, primarily, *to lay*, and, then, *coincidence* or *agreement*. That which *agrees* with another is *similar*, and *similarity*, in matter or mind, was expressed by **ΛΕΙΚ** or lic. Lic and the terminal *lis* and *le* of many Latin words and *lich* in German, appear frequently to have the signification of *hold, possess, or pertain to*. (See Hist. Europ. Lang.) To this it may be added, that, in Greek, the terminal εἶδης and εἶκελος, corresponding with the Gothic **ΛΕΙΚ** and Anglo-Saxon lic, are from εἶδος, *a form*, and εἰκων, *an image*.

† Murray's Europ. Lang.

lician. perf. licoðe. *to like*; also impers. *to please*.

lyf. lyf. 1. n. *life*.

lyfian. (lyf.) perf. lyfoðe. 3. pers. plur. lýfðon. lyfðon. *to live*.

hue. same as lyf. be hyr halðan hue. *in his sound life; in the prime of life*.

lof. 1. n. *praise*.

luſian. perf. lufoðe. (luſu.) *to love*.

luſtýme. (luſu, *love*, týman, *to teem, bring forth*.) *lovely, pleasant, delightful*.

luſu. 3. f. *love, affection*.

Lunðen-pape. (paſu, *an inhabitant*.) *the inhabitants or citizens of London*.

Lunðen-pic. (pic, *a dwelling, abode, retreat*; vicus; a frequent termination of the names of places.) *London*.

lýbbenðe. p. pres. of lýbban. See leopian.

lýfneſ. 3. f. (lýſan, *to permit, grant*.) *leave, permission, liberty*.

ma. *more*.

mæg. mað. 1. m. *a relation, kinsman, ancestor, parent*.

mægen. 1. n. *main, might, strength, power, virtue*.

mægð. 3. f. (mæg, *a relation*.) *family, race, province, nation*.

mæpe. *great, distinguished, exalted, illustrious, supreme*.

mæppian. (mæpe.) *to magnify, exalt, glorify*.

mæppe-peaſ. 1. n. (mæppa, *mass*, peaſ, *robe*.) *the mass robe or sacerdotal garment*.

maðan. *to be able*. indef. mæg. *may*. perf. miht. *might*.

man. 1. n. *evil, wickedness, sin, crime*.

man. mann. 3. m. plur. men and manna. *a man*.

man. (indeclinable.) *one, any one*; like the French *On*;
as, man ƿæðe; on dit; *they said*.

mancpealm. 1. m. (man, *evil*, cpealm, *qualm*, *sickness*.)
a terrible disease, plague, pestilence.

manfullice. (man, *wickedness*.) *wickedly, sinfully*.

manian. perf. manode. *to advise, admonish, warn, exhort*.

manig. mænig. *many*. menigeo. menigu. *the many, a multitude*.

manigfeald. mænigfeald. (manig, *many*, feald, *fold*.)
manifold.

mannigenne. from manian.

mape. *more: greater*.

maptyr. maptyr. 1. m. *a martyr*.

me. from ic.

með. 3. f. *meed, reward*.

mennisc. (man.) *human: a human being, man*. Germ.
mensch.

mete. mette. 1. m. *meat, food*.

micclum. myclum. *much, greatly, earnestly*.

micel. mycel. *mickle, much, great*.

mið. *with*.

miððaneapð, -geapð*. 1. m. (miðð, *mid, middle*, eapð,
earth.) *the earth, world*.

miððaneapðlic. *earthly, worldly, temporal*.

mihƿ. See maƿan.

mil. 3. f. *a mile*.

miðsheopƿe. (mið, *mild*, heopƿe, *heart*.) *mild-hearted*.

miðsheopƿner, -nȳr. 3. f. *mild-heartedness, mercy*.

* "The earth or world was so named on account of the Teutonic belief that it was formed in the void between the worlds of perpetual fire and perpetual frost." Murray's *Europ. Lang.*

miltŕian. (miltŕ, *mercy, pity*.) *to pity, compassionate, be merciful.*

miltŕunȝ. 3. f. *mercy, compassion.*

min. *my.*

moð. 1. n. *mood, mind.*

moðor. 3. f. *a mother.* moðpu. moððpu. *mothers.*

monað. (from monian, same as manian.) *advised.*

monð. monað. 1. m. *a month.*

morȝen. morȝen. 1. m. *morning.*

moŕt. (defective.) *must, might, or ought.*

moŕ. (defective.) *I may, can, or am able.*

munuc. munec. 1. m. *a monk.*

munuchað. 1. m. (hað, *state*.) *monkhood.*

munuchc. *monklike, monkish, belonging to a monk.*

munuchŕ. 1. n. (liŕ, *life*.) *monastic life, a monastery.*

muð. 1. m. *mouth.*

mycelnȝŕ. 3. f. (mȝcel.) *greatness.*

mȝneȝunȝ. 3. f. *advice, admonition, exhortation.*

mȝnŕceŕ. 1. n. *a minster, monastery.*

næŕpe. (ne æŕpe.) *never.*

næn. nænne. (ne æn. ne ænne.) *no one.*

næpe. (ne pæpe.) *might not be.*

næŕ. (ne pæŕ.) *was not.*

nama. 2. m. *a name.*

nan. (ne an.) *no one, none.*

nate. *not.*

nateŕhpon. (nateðæŕ hpon.) *not this little, by no means, on no account.*

ne. *not, neither.*

nemnan. p. p. nemneð. (nama, *a name*.) *to name, call.*

next. (superlat. of neah, *nigh*.) *nearest or next.* æt nextan, *at the next, at last.*

nighporþen. (neah, *near*, *lately*, or nīp, *new*, hpeorþan, *to turn*.) *newly* or *lately* converted.

millan. nýllan. perf. nolþe. (ne pillan, ne polþe. Lat. nolle. i. e. ne velle.) *to be unwilling, not to will, to nill* *.

nīr. nyr. (ne īr.) *is not*.

nīp. *new*.

nīpan. (nīp, *new*.) *lately, recently*.

nu. *now*.

of †. *of, from, out of*.

oḡaxian. perf. oḡaxoþe. (axian, *to ask*.) *to ask of, learn by asking*.

oḡcuman. perf. oḡcumon. (cuman.) *to come from, to be derived from*.

oḡep. *over, above, upon*.

oḡepeac. 2. m. (oḡep, and eaca, *an addition*.) *remainder, overplus, surplus*.

oḡepṛtīzan. perf. oḡepṛtah. (oḡep, *over*, ṛtīzan, *to climb, ascend*.) *to pass over, excel, exceed, surpass*.

oḡṣan. (ṣan, *to go*.) *to go forwards, go out; to go against, require, demand, seek, request*.

oḡṛettan. p. p. oḡṛet. (oḡ, *over* or *against* ‡, ṛettan, *to set*. Lat. op-pono, op-primo.) *to oppose, oppress, overwhelm*.

oḡrlean. perf. oḡrloh. p. p. oḡrlezen, -rlazen. (rlean, *same*.) *to slay, strike*.

* "That will he, nill he, to the great house

He went " Gray.

† See Divers. of Purley, vol. i. p. 367 et seq. where it is maintained that of is a fragment of the Gothic **𐌳𐌺𐌹𐌺𐌹**, posteritas, and Anglo-Saxon **𐌳𐌹𐌶𐌹**, proles, and denotes *consequence, offspring*, &c. In composition, it generally retains this meaning.

‡ Hermes Scythic. page 104.

ofɾ. *oft, often.*

on. *on, in, into, with, during.* In composition, *upwards, upon, over, forward*: sometimes privative and equivalent to *un*.

onðræðan. perf. onðræð. *to dread, fear.*

onȝean. (on, *forwards*, ȝan, *to go*.) *again, against, towards; to meet.* Lat. ob-viam.

onȝinnan. perf. onȝan. p. p. onȝunnen. (on and ȝan.) *to begin, commence, undertake.*

onȝunnon. perf. plur. of onȝinnan.

onȝendan. (ȝendan, *to send*.) *to send to, send forth.*

onȝigan. p. pres. onȝigenðe. (ȝigan, *to fall*.) *to fall upon, impend, threaten, increase.*

opðian. *to breathe.*

op-ȝrupian. (op, usually privative, ȝrupian, *to trust*.) *to distrust, despair.*

oð. *until, unto, as far as, as long as.*

oðer. *other.*

opðe. *or.*

pællen. *purple.*

pallium. (Lat.) *a robe, pall.*

Papa. (Lat.) *the Pope.*

papanhað. 1. m. (hað, *office, state*.) *the popedom.*

papðom, 1. m. (ðom, *office, state*.) *the popedom.*

piȝtel. piȝtol. 1. m. (Lat. epistola.) *an epistle, letter.*

pleoȝan. rather pleȝian. perf. pleoȝeðe. (pleȝa, *play*.) *to play.*

ppeorȝhað. (ppeorȝ, *a priest*, hað, *office, state*.) *priesthood.*

pæð. 1. m. *counsel, advice*; that which results from *counsel; advantage, benefit.*

peað. *red.*

peaf. 1. n. *a robe, garment, clothing.*

pezolice. (pezol, *a rule.*) *regularly, as a regular or monk.*

pehquiar. (Lat. accus. of reliquiæ.) *reliques.*

peðe. *fierce, raging, fatal.*

piçe. 1. n. *a region, kingdom, jurisdiction, reign.* As a terminal postfix, it denotes *office, dominion, power*; thus biŕceoppice, *a bishopric, or the jurisdiction of a bishop.*

piht. *right, just.* pihtce. *rightly, justly, fully.*

pihtlice. *rightly, justly.*

piŕian. perf. piŕoðe. (quasi piŕian, from piçe, *a kingdom.*) *to reign, rule.*

Rom. *Rome.*

Romana-buph or býpiŕ. *The Roman city, Rome.*

Romanŕc. *Roman, Romish.*

ŕacepð. 1. m. (Lat. sacerdos.) *a priest.*

ŕæ. 1. m. *the sea.*

ŕæl. 1. m. *time, season, occasion, opportunity.*

ŕæpnýr. 3. f. (ŕæp, *sore.*) *soreness, grief, anguish.*

ŕæphc. ŕaphc. (ŕæp.) *sad, grievous, lamentable.*

ŕamoð. (ŕammian, *to collect together*; provincially, "*to sam.*") *together, at the same time.* Germ. sammt.

ŕanðe. 1. m. *a sending, mission, embassy.*

ŕapl. 3. f. *the soul.*

ŕcealan. *to owe, shall.* perf. ŕceolð. *should.*

ŕceaða. 2. m. *a thief, enemy, adversary.*

ŕceapian. pres. p. ŕceapiŕenðe. *to show; to see, behold, observe, look at, inspect.*

ŕcinenðe. (pres. p. of ŕcinan, *to shine.*) *shining.*

ŕcip. 3. f. *a shire, province, county.*

ŕcipmen. *shiremen, inhabitants or people of a shire.*

ŕcipman. (ŕcip, *a ship*.) *a ship-man, merchant.*

ŕcopthce. (ŕcopτ, *short*.) *shortly, briefly.*

ŕcýlbiz. (ŕcýlb, *debt, guilt, crime*, from ŕcealan, *to owe**) *guilty.*

ŕcýppenð. 1. m. (ŕcýppan, *to shape, create*.) *Creator.*

ŕe, ŕeo, þæt. *the, he, who, which, that.*

ŕeczan. perf. ŕæðe. *to say.*

ŕegen. ŕægen. f. (ŕeczan.) *a saying, tradition, report.*

ŕenðan. perf. ŕenðe. *to send.*

ŕeoŕon. *seven.*

ŕeoŕonŕealb. *sevenfold.*

ŕeoŕoða. *seventh.*

ŕetl. ŕtol. 1. n. *a seat, throne.* *Settle* is still preserved in some provincial terms; as *lang-settle*.

ŕiccetunȝ. 3. f. *a sigh, groan.*

ŕinŕfull. ŕýnŕfull. (ŕýn.) *sinful, wicked*: as a noun, *a sinner.*

ŕinȝal. *frequent, continual, incessant.*

ŕinȝallice. *continually, perpetually.*

ŕinȝan. perf. ŕanȝ. p. p. ŕunȝen, *to sing.*

ŕið. adv. *lately, afterwards.*

ŕiððan (ŕið to ðam.) *after that, after, afterwards, then, since.*

ŕix. *six.*

ŕlæȝe. ŕleȝe. 1. m. *slaying, slaughter, destruction, death.*

ŕlýht. 3. f. *slaughter, havoc.*

ŕona. soon. ŕona hpaðe. *immediately, very soon.*

ŕoð. *true, sooth.*

ŕoðŕæŕtneŕ. -nýŕ. 3. f. (ŕoð, *true*, ŕæŕτ, *fast*.) *truth, sincerity, faith, integrity.*

ŕoðhce. (ŕoð.) *truly, verily.*

* See Murray's *Europ. Lang.* vol. i. p. 219.

roðpe. from roð.

rppecan. (rpnæc, *speech*.) *to speak*.

rtanðan. perf. rtob. *to stand*.

rteppan. rtæppan. *to step, advance*.

rtiðlice. (rtið, *hard, severe*.) *hardly, severely*; compar. rtiðlicop.

rtpæt. 3. f. *a street*.

rtpec. *brave, strong, mighty, powerful*.

rum*. *some, some one, something, a certain one*. Both as a prefix and postfix, it usually retains its pronominal character and import, and generally implies *a portion* of any thing, or a slight degree of *diminution*, like its offspring, the modern *some*; as rumðing rcoptlice, *somewhat briefly*; pinrum, *some joy, joyous*.

runðrig. *sundry, different, various, frequent*.

ruð. *south*.

rpa. *so, thus, as*. rpa rpa, *so as*; rpa hpa rpa, *so who so, whosoever*; rpa hpæt rpa, *whatsoever*; rpa ðeah, *so though; yet, nevertheless*.

rpeapt. *swart, swarthy, black*.

rpezan. (rpez, *a sound, noise*.) *to sound, signify, mean*.

rpeltan. *to die*. The word, ðeað, is sometimes added, by pleonasm, for the sake of emphasis.

rpetnej. -nýt. 3. f. (rpete, *sweet*.) *sweetness*.

rpetpe. (comp. of rpete.) *sweeter*.

rpilc. rpylc. (rpa hc.) *such*. rpilcum. *to such*. rpylce. *so, as, as if*; eac rpylce. *so also*.

* rum, which is manifestly from the Gothic **Snms**, appears to have no connection whatever, or, at least, a very remote affinity with the Greek *σωμα*, *a body*, from which Meric Casaubon and others, in their zeal to prove Greek the parent language, wish to derive it. See Casaubon de Ling. Anglo-Sax.

ʀpincan. *to labour, be fatigued with labour**.
 ʀpīnzel. 3. f. (ʀpīnʒ, *same*.) *stripe, chastisement, affliction*.
 ʀpīðe. ʀpýðe. *very, much, greatly*.
 ʀpopeʀan. perf. ʀpopeʀe. *to breathe, to sigh*.
 ʀpupð. ʀpeopð. 1. n. *a sword*.
 ʀputelice. (ʀputel, *manifest*.) *manifestly, openly, plainly*.
 ʀýlf. *self, same*. he ʀýlf. *he himself*. accus. hine ʀýlfne.
 ʀýllan. perf. ʀealðe. *to give, present, sell*.
 ʀýmle. ʀimle. *ever, always, constantly*.
 ʀýn. 3. f. *sin*.
 ʀýndon. ʀýnð. ʀý. *from þeran, to be*.

tacen. tacn. 1. n. *a token, sign, miracle*.
 tæcan. perf. tæhte. *to teach, instruct, direct, show*.
 tear. 1. m. *a tear*.
 teon. rather teoʒan. perf. teah. *to tug, tow, draw, heave*.
 tid. 3. f. *tide, time, hour*.
 tihʀan. perf. tihʀe. *to exhort, persuade, allure, draw*.
 tihʀīnʒ. *exhortation, persuasion*.
 tīma. 2. m. *time*.
 to. *too*.
 to†. *to, after, for, as, at, from, in, until*. In composition,
 it sometimes denotes *excess, approximation* or *advance*,
 but is more frequently a mere syllabic augment.
 toþnean. *to break, destroy*.
 toʀeʀan. perf. toʀæp. *to tear, tear in pieces*.

* ———— “what time the labour’d ox
 In his loose traces from the furrow came,
 And the *swinkt* hedger at his supper sat.”

Milton’s *Comus*.

† to is the Gothic substantive **TANI** or **TANHTS**
act, effect, result, and denotes *act, end*. Divers. of Purley.

το παν. *to that, to that degree, so: το παν ῥυῖδε, so much, so terribly. το ἕς. to the end that.*

τοπερδ, -πεαρδ, -πεαρδε. (το, *to*, or *forward*, πεορδαν, *to be*; or πεαρδ, *ward*, expressing *situation, direction.*) as a preposition, *toward*: as a participle or participial adjective, it denotes *futurity, about to be, about to come. futurum-a-um.*

τραητ. *an exposition, commentary. τραητ-βoc. an exposition-book, treatise.*

τρupa. 2. m. *faith, confidence.*

τρῦμνυρ. 3. f. (τρum, *strong.*) *stay, support; exhortation.*

τρα. *two.*

τῦν. *ten.*

un. as a prefix, is always privative.

under. *under, among.*

underfenzan. perf. underfenz. pres. p. underfonde. (fenzan, *to take.*) *to take, undertake, receive, provide.*

undergýtan. perf. undergeat. (gýtan, for gepitan, *to know.*) *to know, perceive, understand.*

underðeoban. perf. underðeodde. p. p. underðeodde. (under, and ðeoben, *a king, ruler*; or ðeob, *a nation.*) *to subdue, subject.*

unfceaðig. (un, *not*, fceaða, *miscreant, wretch.*) *innocent.*

untrumnyr. 3. f. (un, *not*, trum, *strong. in-firmus.*) *infirmit, indisposition.*

unðancpýrð. (un, *not*, ðanc, *thanks*, peoρðe, *worthy.*) *ungrateful, unpleasing.*

up. (ufa, *high* *.) as a prefix, denotes *motion upwards.*

upapæpan. (up, and apæpan, *to rear.*) *to uprear, raise or lift up.*

uplic. *supreme, heavenly.*

* Divers. of Purley.

urpe. *our.*

ur. from ic. *I.*

uton. utun. (*Adverbium hortandi* ; age, agite, agedum.)

Let us. It governs the verb following in the infin. mood, as uton fleon, *let us flee* ; uton gemunan, *let us remember* ; uton apendan, *let us turn.*

pac. *weak, vile, mean, humble.*

pacol. (pacan, *to wake.*) *wakeful, watchful.* Pacolpe.

The same as Vigilantius in Latin, and Γρηγοριος in Greek : *the Watchful.*

pacollce. *wakefully, anxiously.*

pæcca. 2. m. *a waking, watching.*

pæfelf. 1. n. (pæfan, *to cover.*) *a covering, robe, cloak, garment.*

pæȝ. peȝ. 1. m. *a way.*

pæ la pa. (pa, *woe, la, oh !*) *woe, oh, woe ! alas, alas ! well-a-way* !*

pær, per, pæron. pære. peron. peape. from peran.

pærtem. 1. m. *fruit.*

pærtembære. pærtembepenð. (pærtem, *fruit, bæpan, to bear.*) *fruit-bearing, fruitful.*

pape. (plur.) *wares, merchandize, goods.*

pe. plural of ic.

pealhȝtoð. 1. m. (pealh, *a foreigner, ȝteðe, a place, in place, instead* ; as, *in lieu*, from Fr. lieu, *a place.*) *one in the place of a foreigner, an interpreter.*

* *Well-a-day*, is pæ la ðæȝ. "For, *well-a-day*, their date was fled." *Woe worth*, pæ peopðe ; væ sit.

"*Woe worth* the chase, *woe worth* the day,
That costs thy life, my gallant grey !"

Lady of the Lake.

pel. pæl. *well*; *sufficiently*, *very*; in the latter sense it is still retained in such expressions as *well nigh*.

peopc. 1. n. *work*.

peopð, or pupðmýnt. 3. f. (peopðe, *worthy*, mýnt, *remembrance*.) *honour*, *reverence*, *dignity*, *glory*.

peopðan. perf. peapð; in the plural peopðon. pupðon. *to be*, *be made*, *become*.

pep. 1. m. *a man*, *husband*. The termination ep, probably a contraction of pep, usually denotes the masculine gender, as peopm-ep, *a food-man*, or *farmer**.

pepan. indef. eom. perf. pær. *to be*.

pillā. pýlla. 2. m. *the will*.

pillan. pýllan. perf. polðe. *to will*, *wish*.

pilman. perf. pilnoðe. (pillā, *the will*.) *to will*, *desire*.

pinrum. pýnrum. (pýn, *joy*, *delight*.) *winsome*, *pleasant*, *delightful*.

pinter. 3. m. *winter*. The northern nations reckoned by *winters*.

pir. *wise*, *prudent*.

piṭa. 2. m. (piṭan, *to know*.) *a wise man*, *a counsellor*, *prince*, *noble*. piṭena-ǵemoṭ, *the assembly of the wise*, or *Saxon Parliament*.

piṭan. indef. and perf. paṭ. *to know*, *perceive*, *understand*: hence *wot*.

piṭe. 1. n. *punishment*, *torment*, *plague*, *calamity*, *evil*.

piṭega. 2. m. (piṭan.) *a prophet*, *wise man*.

piṭoðlice. (piṭan, *to know*, *to wit*. Lat. scilicet, i. e. scire licet. Fr. savoir.) *for*, *truly*, *verily*.

piðerian. indef. piðerize. pres. p. piðerizende. (piðer, *against*, *contrary*.) *to oppose*, *resist*.

* See Jamieson's *Herm. Scythic.* and Bosworth's *Anglo-Saxon Grammar*.

- pīðinnan *. *within*.
 pīðutan *. *without*.
 plite. 1. m. *splendour, grace, beauty*.
 plitiz. (plite.) *splendid, graceful, beautiful*.
 poðner-ðæg. 1. m. (Poðen, Woden, a Saxon deity, ðæg, a day.) *Wednesday*.
 pop. 1. m. (pepan, to weep.) *weeping, lamentation, cry* ; hence *whoop*.
 popð. 1. n. *a word*.
 populð. poplð. 3. f. *the world*.
 populðlic. *worldlike, worldly*.
 ppæcpið. 1. m. (ppæc, *exile*, pið, *a journey*.) *journey, banishment, pilgrimage*.
 ppecan. (ppacu, *vengeance*.) *to wreak, punish, avenge*.
 puce. 2. f. *a week*.
 pulðer. -op. 1. m. *glory, honour*.
 pulðorþfullice. *gloriously, honourably*.
 punðop. 1. n. *a wonder, miracle*.
 punðrian. pres. p. punðriȝende. *to wonder, admire*.
 punian. *to dwell, remain, continue*.
 pununȝ. 3. f. *a habitation, dwelling*.
 purðe. pȳrðe. perf. subjunc. of peopðan.
 pȳlm. 1. m. *warmth, heat, anger, ardour, zeal*.

 yfel. 1. n. *evil*.
 yfel. *evil, wicked*.
 yle. *ilk, same*.
 ylðinȝ. 3. f. (ylðu, *age*.) *delay*.
 ylðpa. from ealð.
 ymb. ymbe. (embe†.) *about, after, concerning, according to*. In composition, *about*.

* See Divers. of Purley.

† Corresponding to the Greek ἀμφι. See Jamieson.

ȳmberƿræc. 3. f. (ȳmbe, *about*, ƿræc, *speech*.) *discourse, conversation, observation, opinion.*

ȳrƿnumma. 2. m. (ȳrƿe, *inheritance*, niman, *to take*.) *an heir.*

ȳrpe. 1. m. *ire, anger.*

ȳte. comp. ȳteƿe. ȳtƿa. (ut, *out*.) *outward, external.*

ða. from ƿe. also, *this, that, these or those, they, who, whom.* ða ðe. *that who, that which.* ða ȝyt. *then yet, yet, moreover.*

ða. (adv.) *then, when, as, whilst, until.*

ðær. *there.*

ðærto. *thereto, in addition to this.*

ðær. *for this, therefore, after.* ðær ðe. *because that, from the time, after; ex quo, postquàm.* ƿona hƿaðe ðær ðe. *as soon as possible.*

ðærlice. (ðær, *of this*, lic, *like*.) *in the same manner, this-like.*

ðæt. see ƿe.

ðæt. (conjunct.*) *that.*

ðan, same as ðam, from ƿe. æƿ þan or þam ƿe, *ere that that, before that.*

ðancian. perf. ðancode. *to thank.*

ðanon. (on ðam.) *in that, from thence, thence, whence.*

ðe. (for ƿe.) *the, who, which, that.*

ðe. from ðu.

ðe. *that, or.* hƿæðer — ƿe: *whether — or.* ðe ƿa ðeah, *that though thus, nevertheless.*

ðeah. *though, although, if, yet, still.*

† ƿeapƿ: 3. f. *need, necessity.*

* See Divers. of Purley, vol. i. pp. 84 and 274.

† þ had a hard sound, as in þing, and ð a softer sound, as in

þeapfa. *poor, needy, destitute.*

þeapfan. *to need, be in need, require, consider necessary.*

þeap. 1. m. *custom, rite, institution, law*; plur. *manners, morals.*

þemian. perf. þenode. (þegen. *a thane, servant.*) *to serve, minister, wait upon, administer.*

þeod. 3. f. *a nation, province, people.*

þeon. perf. þeah. pres. p. þeonðe. *to grow up, increase, thrive, advance, succeed.*

þeop. 1. m. *a servant.*

þeopðom. 1. m. (þeop, and ðom, *state, condition.*) *service.*

þeopian. perf. þeopode. p. pres. þeopigenðe. (þeop.) *to serve.*

ðer, ðeor, ðir. *this.*

ði. ðý. used for all cases of the article and pronoun, but principally for ðam. for þi, *for this, for this cause, wherefore.* idcirð. to þi, *to the end that.*

þider. *thither.*

ðin, ðine, ðin. (ðu, *thou.*) *thy, thine.*

þing. 1. n. *a thing, work, goods.*

þolian. perf. þolode. infin. þoligenne. *to suffer, bear, endure.*

ðon. for ðam. ðon ma. *the more so.*

ðonne. *then, when, than.*

þorþian. perf. ðorþte. same as þeapfan.

þreo. *three.*

þrittiȝoðe. (þriȝ, *three*, whence þrittiȝ, *thirty.*) *thirtieth.*

þrohtu. 3. f. *the throat.*

oðer; but the distinction was frequently disregarded by Anglo-Saxon writers. See Rask and Bosworth.

բրօբաւ. perf. բրօբօժե. *to suffer.*

բրօբաւոյ. 3. f. *suffering, passion.*

ծո. *thou.*

բոյն*. *thorough, through, by, by means of, on account of.*

բոյնաւ. perf. բոյնաւօժե. (բոյն, *to dwell, remain.*) *to continue, remain, persevere.*

բոյնոյ. (բոյն, *thirst.*) *thirsty.*

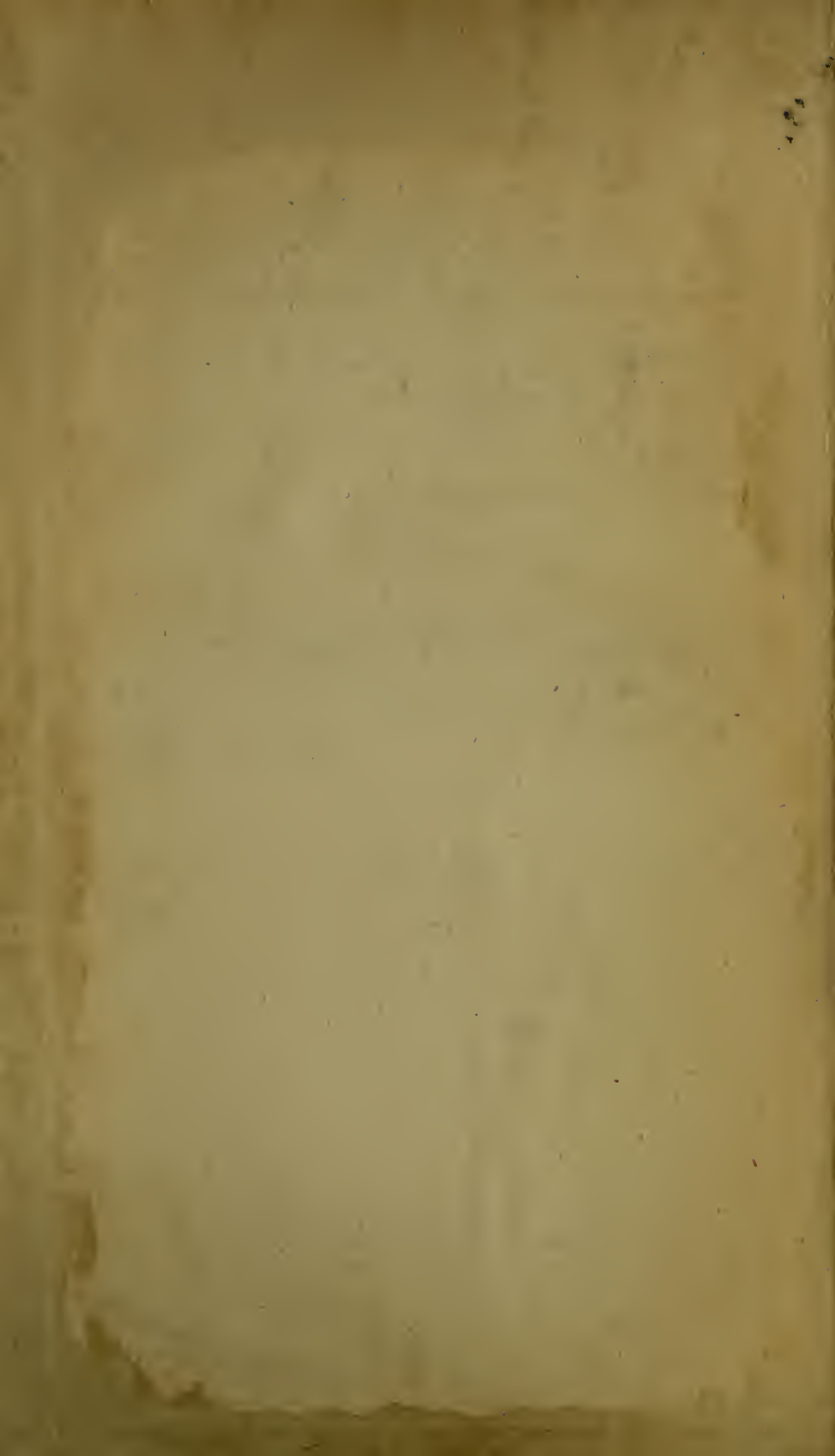
ծոյ. *thus.*

բոյնոյ. 3. f. (բոյն, *crooked, perverse.*) *perverseness, depravity.*

բոյնոյ. (plur.) 1. n. *darkness.*

* Horne Tooke shows, almost incontrovertibly, that բոյն is from the Gothic **𐌳𐌹𐌺𐌹**, or the Teutonic substantive, *Thuruh*, and means a *door, gate, passage*. *Divers. of Purley*, vol. i. ch. 9. p. 334. Junius appears inclined to a similar etymon. See *Etymol. Anglic.* under *Through*.

THE END.



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